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GOSPEL MANUAL

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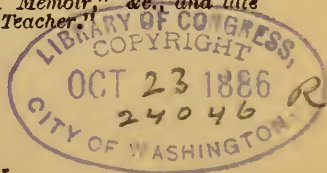
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" 1886. Revised.

THE
GOSPEL MANUAL.

AN ARRANGEMENT OF
THE FOUR GOSPELS BLENDED
INTO
ONE CONTINUOUS RECORD
OF THE
LIFE AND MINISTRY OF JESUS CHRIST;
With Notes and Appendix.

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Editor of the (London) "Systematic Bible Teacher."*

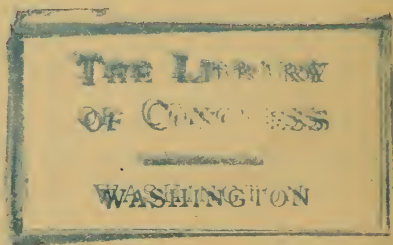


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[Any erroneous references to Chapters and Verses in the Gospels found in the headings of Chapters in this work, may be corrected by comparison with the Index given on pages 192-4.]

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P R E F A C E .

The earthly life of Jesus Christ is without doubt the most ennobling theme of Bible study. By that life was kindled the noblest moral forces that the world has known, and the diffusion of the knowledge of its great facts and principles is still an essential condition of the moral reformation of mankind. But the study of that life is no such simple matter as many imagine. A complete picture of Christ as He lived on earth is not to be drawn from any one, two, or three of the Gospel records. The narratives of Matthew, Mark, Luke, and John are all so far supplementary to each other that whoever would get a complete view must study them *all*, and study them *together*. But, except to the Bible student who is well equipped and has ample leisure, a comparative study of the four Gospels considered as so many parts or phases of one biography is an intricate task. For example, to know the order of time in relation to the events of Christ's life often throws a wonderful light upon His example and teaching; yet at many points that order is only discovered after long and diligent research and careful generalization. At some points, too, when the best has been done there is room left for diversity of opinion. On the other hand, not only general readers of the New Testament but also most Bible-class teachers, theological students, and ministers of the Gospel find it necessary to be as economical as possible of time, labor, and books.

The following blended arrangement of the four Gospels is the result of an earnest effort to aid all such students of the Bible, by bringing into a focus the best light of modern thought and research upon the order of all events recorded in the four Gospels. Gradual preparation for it has occupied the leisure hours of several years, and included the reading of most of the Lives of Christ, Harmonies of the Gospels, and other writings of specialists upon the subject that have been published during the last thirty years. To what extent the result is satisfactory remains to be proved by those brethren whom I am striving to serve in a practical way by the publication of this volume—brethren who need not elaborate critical disquisitions, including lengthy lists of pros and cons, but the practical outcome of such disquisitions, brought down to the minimum of space and cost.

The basis of the text of this volume is practically the Revised Version (American), modified by a few verbal changes adopted from among criticisms of that Version which have appeared during the last five years, and by the use of initial capitals in all nouns and pronouns applied to Christ. The object in these respects has been to provide as accurate a text as possible, freed from needless archaisms, and to destroy the possibility of confusion as to the references meant in the uses of the words "he," "him," etc. An Appendix supplies a series of brief notes upon difficult points in the history, chiefly chronological, prefaced by a few hints upon some of the "Characteristics of the Gospels." The notes are nowhere meant to be exhaustive or controversial, but simply explanatory, or indicative of the reason for adopting a particular course in the presence of conflicting views.

PREFACE.

In several instances where the harmonists differ, the view that seems preferable to me has to be inferred from the order of the text, simply because a note would necessitate a lengthy discussion, as well as the presentation of divergent views. The reader who cares to inquire farther upon any point in the chronology of the Gospels is referred to a new edition of Dr. Robinson's "Harmony of the Four Gospels in English," lately edited by Professor Riddle, of Hartford. Dr. Riddle has thoroughly overhauled Robinson's work of forty years ago, and added many able notes of his own including some excellent summaries of the views of others. In this volume, however, my aim has been to present "the results rather than the process of investigation."

On the Christian side of things, thoughtful observers of the present generation will readily agree that no "revival" could now be of greater importance than a popular revival of practical interest in the Bible; and it is admitted that the true platform upon which to study the whole Bible, is its record of Him Who is the "center of revelation." After several years' experience in a somewhat public position as a humble promoter of religious instruction among the young, it is with me a matter of deep conviction that, as really as Sunday Schools were necessary a century ago, another institution is now needed—namely, that of Gospel History Classes—as a means of giving a fresh impetus to Bible study among the young and adult people connected with Christian congregations. Two or three features of the text in the following pages are due to this idea. The division of the text into Chapters and Verses, for example, is designed to serve the purposes of class reading (as well as ready reference), as are also the changes made in Luke I. 15 (Chap. I. 24), and a few similar connections. The division of the entire history into 96 Chapters provides precisely one Chapter per week for two years, reserving one week per quarter for review purposes.

In connection with this publication, therefore, I venture to submit to the religious press and the clergy of all denominations a general proposal to organize Gospel History Classes in all Christian congregations. If I have succeeded in giving to "the old, old story," the (at least external) freshness of a new unity, order, and continuity, it now remains with the Christian pulpit and the Christian press, those two potent factors in the religious life and work of this age, to say whether or not there shall arise a great movement to popularize that story afresh in some such form as is here suggested. Thoroughly believing the proposal to be both practicable and charged with unspeakable possibilities of religious usefulness, I venture further to invite expressions of opinion regarding it. Should this suggestion of Gospel History Classes meet with general approval, an inexpensive text-book for use in those Classes can quickly be produced in the form of a cheap edition of this Manual, without the Appendix.

SAMUEL SLOCOMBE.

Cayucos, Cal., September, 1886.

PART I.

The Birth and Childhood of Jesus, and Connected Events.

Time: About Thirteen Years and a Half.

CHAPTER I.

TWO PREFACES. GABRIEL VISITS ZACHARIAS. JOHN I. 1-14; LUKE I. 1-25.—*The Temple at Jerusalem. Hill Country of Judæa.*

1. IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

2. All things were made through Him; and without Him was not anything made that hath been made.

3. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

4. There came a man, sent from God, whose name was John.

5. The same came for witness, that he might bear witness of the Light, that all might believe through him.

6. Hewas not the Light, but came that he might bear witness of the Light.

7. There was the true Light, even the Light which lighteth every man, coming into the world.

8. He was in the world, and the world was made through Him, and the world knew Him not.

9. He came unto His own, and they that were His own received Him not.

10. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His Name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

11. And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth.

12. FORASMUCH as many have

taken in hand to draw up a narrative concerning those matters which have been fully established among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word,

13. It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order,* most excellent Theophilus;†

14. That thou mightest know the certainty concerning the things wherein thou wast instructed.

15. There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah;‡ and he had a wife of the daughters of Aaron, and her name was Elisabeth.

16. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

17. And they had no child, because that Elisabeth was barren,

* *In Order*, i. e. generally continuous, not chronologically exact. Luke generally follows a grouping order of his own, and gives fuller details than the other evangelists; but in the records of the Baptism, the Temptation and other events, his narrative is not strictly chronological.

† Acts 1. 1.

‡ Zacharias was an ordinary priest of the course of Abijah, the 8th of the 24 courses instituted by David for the daily temple-service. They relieved each other in order every Sabbath. See 1 Chron. 24. 3-19.

and they both were now far advanced in years.

18. Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the sanctuary§ of the Lord and burn incense.

19. And the whole multitude of the people were praying without at the hour of incense.

20. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

21. And Zacharias was troubled when he saw *him*, and fear fell upon him.

22. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

23. And thou shalt have joy and gladness; and many shall rejoice at his birth.

24. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the

§ *Sanctuary*, Greek *naos*. In the Authorized Version the word *temple* represents two distinct Greek words—*hieron* and *naos*. The term *naos* refers to a particular part of the temple, namely, "the Holy Place," and is therefore always rendered *sanctuary* in the following page; while *hieron*, which represents other parts, or the entire building, is uniformly rendered *temple*.

|| Num. 6. 2-4.

Holy Spirit, even from his birth.

25. And many of the children of Israel shall he turn unto the Lord their God.

26. And he shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord ¶ a people prepared for Him.

27. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife far advanced in years.

28. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.

29. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

30. And the people were waiting for Zacharias, and they marvelled at his tarrying in the sanctuary.

31. And when he came out he could not speak unto them: and they perceived that he had seen a vision in the sanctuary: and he continued making signs unto them, and remained dumb.

32. And it came to pass, when the days of his ministration were

fulfilled, he departed unto his house.

33. And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein He looked upon me, to take away my reproach ** among men.

CHAPTER II.

MARY'S VISION. JOHN BAPTIST BORN. LUKE I. 26-80.—*Nazareth, Hill Country of Judæa.*

1. Now in the sixth month* the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

2. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee.

3. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

4. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt bring forth a Son, and shalt call His Name JESUS.

5. He shall be great, and shall be called the Son of the Most High: and the Lord God shall

** Gen. 30. 23; Is. 4. 1.

* "The sixth month," not from the vision of Zacharias, but from the conception of Elisabeth. See verse 9.

give unto Him the throne of His father David.

6. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.†

7. And Mary said unto the angel. How shall this be, seeing I know not a man?

8. And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.

9. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power.

10. And Mary said. Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

11. And Mary arose in these days and went into the hill country with haste, into a city of Judah;‡ and entered into the house of Zacharias and saluted Elisabeth.

12. And Mary said,|| My soul

† See Micah. 7. 4.

‡ A city of the priests among the mountains of Judah, south of Jerusalem; possibly Juttah or Hebron. Josh. 15. 5, 55; 21. 11, 13, 15.

|| The song of Mary is here placed immediately after her salutation of

doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

13. For He hath regarded the low estate of His handmaiden: for behold, from henceforth all generations shall call me blessed.

14. For He that is mighty hath done to me great things; and holy is His Name.

15. And His mercy is on them that fear Him from generation to generation.

16. He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts.

17. He hath put down the mighty from *their* seats, and exalted them of low degree.

18. He hath filled the hungry with good things; and the rich He hath sent empty away.

19. He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever.§

20. And it came to pass, when Elisabeth heard the salutation of Mary, she was deeply moved;

21. And Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and

Elisabeth, in the belief that this is its true chronological position. That it is misplaced by Luke is at least possible, in the light of Luke 3. 19-21 where John's imprisonment is placed before the Baptism of Jesus.

|| Gen. 22. 16-18; Is. 41. 8, 9.

said, Blessed *art* thou among women, and blessed *is* thy seed.

22. And whence is this to me, that the mother of my Lord should come unto me?

23. For behold, when the voice of thy salutation came into mine ears, I was deeply moved with joy.

24. And blessed *is* she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

25. And Mary abode with her about three months, and returned unto her house.

26. Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

27. And her neighbors and her kinsfolk heard that the Lord had magnified His mercy towards her; and they rejoiced with her.

28. And it came to pass on the eighth day, ¶ that they came to circumcise the child: and they would have called him Zacharias, after the name of his father.

29. And his mother answered and said, Not so; but he shall be called John.

30. And they said unto her, There is none of thy kindred that is called by this name

31. And they made signs to his father, what he would have him called.

32. And he asked for a writing

tablet, and wrote, saying, His name is John. And they marvelled all.

33. And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God.

34. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

35. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

36. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,**

37. Blessed *be* the Lord God of Israel; for He hath visited and re deemed His people,

38. And hath raised up a horn of salvation for us in the house of His servant David;

39. As He spake by the mouth of His holy prophets, which have been since the world began:

40. That we should be saved from our enemies, and from the hand of all that hate us;

41. To perform the mercy *promised* to our fathers, and to remember His holy covenant;

42. The oath which He sware to our father Abraham.

** In view of the position of the song of Zacharias and that of Mary among the songs of the Church, the time-honored Authorized Version of both is retained intact.

43. That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear,

44. In holiness and righteousness before Him, all the days of our life.

45. And thou, child, shalt be called, the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

46. To give knowledge of salvation unto His people by the remission of their sins,

47. Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

48. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.††

49. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER III.

JOSEPH'S VISION. GENEALOGIES OF CHRIST. MATT. I. 1-25; LUKE III. 23-38—*Nazareth*.

1. Now the birth of Jesus Christ was on this wise: When His mother Mary had been betrothed to Joseph, before they came together she was found with Child of the Holy Spirit.

2. And Joseph her husband, be-

ing a righteous man, and not willing to make her a public example, was minded to put her away secretly.

3. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

4. And she shall bring forth a Son; and thou shalt call His Name JESUS; for it is He that shall save His people from their sins.

5. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord* through the prophet, saying,

6. Behold, the virgin shall be with Child, and shall bring forth a Son, and they shall call His Name Immanuel; which is, being interpreted, God with us.

7. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a Son:

8. And he called His Name JESUS: being the Son† (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

9. The son of Mattathias, the son

†† Is. 9. 2; Mal. 4. 2.

* Is. 7. 4. † Luke. 3-38.

of Amos, the son of Nahum, the son of Esli, the son of Naggai,

10. The son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

11. The son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

12. The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

13. The son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

14. The son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim,

15. The son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

16. The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

17. The son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,

18. The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

19. The son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

20. The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

21. The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

22. The son of Enos, the son of Seth, the son of Adam, the son of God.

23. † The book of the generation of JESUS CHRIST, the Son of David, the son of Abraham.

24. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

25. And Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;

26. And Ram begat Amminadab; and Amminadab begat Nashon; and Nashon begat Salmon;

27. And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

28. And David begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;

29. And Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;

30. And Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh;

31. And Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

32. And after the carrying away to Babylon, Jechoniah begat

† Matt. 1. 1-17.

Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud;

33. And Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim.

34. And Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob:

35. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, Who is called Christ.

36. So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations. §

CHAPTER IV.

BIRTH * OF JESUS. THE SHEPHERDS' VISION. LUKE II. 1-39. *Bethlehem and Neighborhood.*

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

2. This was the first enrolment made when Quirinius was governor of Syria.

3. And all went to enrol themselves, every one to his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city

of David, which is called Bethlehem, because he was of the house and family of David: to enrol himself with Mary, who was betrothed to him, being great with child.

5. And it came to pass, while they were there, the days were fulfilled that she should be delivered.

6. And she brought forth her first-born Son; and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

7. And there were shepherds in the same country abiding in the field, and keeping night-watches over their flock.

8. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

9. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

10. For there is born to you this day in the city of David a Saviour, which is Christ the Lord.

11. And this is the sign unto you; Ye shall find a Babe wrapped in swaddling clothes, and lying in a manger.

12. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest,

§ See Apper dix. * See Appendix.

and on earth peace among men in whom He is well pleased.

13. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

14. And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger.

15. And when they saw it, they made known concerning the saying which was spoken to them about this Child.

16. And all that heard it wondered at the things which were spoken unto them by the shepherds.

17. But Mary kept all these sayings, pondering them in her heart.

18. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

19. And when eight days were fulfilled for circumcising Him, † His Name was called JESUS, which was so called by the angel before He was born.

CHAPTER V.

THE INFANT JESUS. SIMEON, ANNA, AND THE MAGI. MATT. II. 1-12.

LUKE II. 21-39—*Jerusalem. Bethlehem.*

1. And when the days of their purification according to the law of Moses were fulfilled, they brought Him to Jerusalem, to present Him to the Lord.

2. (As it is written in the law of the Lord, Every male first-born * shall be called holy to the Lord),

3. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves or two young pigeons.†

4. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

5. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

6. And he came in the Spirit into the temple: and when the parents brought in the Child JESUS, that they might do concerning Him after the custom of the law,

7. Then he received Him into his arms, and blessed God and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word;

8. For mine eyes have seen Thy salvation, which Thou hast pre-

* Ex 13. 2; Num 8. 16, 17.

† Lev 12. 6, 8.

† Gen. 17. 12.

pared before the face of all people; a light to lighten the Gentiles and the glory of Thy people Israel.

9. And His father and His mother were marvelling at the things which were spoken concerning Him;

10. And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the falling and the rising of many in Israel; and for a sign which is spoken against;†

11. Yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

12. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher

13. (She was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years),

14. Who departed not from the temple, worshipping with fastings and supplications night and day.

15. And coming up at that very hour she gave thanks unto God, and spake of Him to all them that were looking for the redemption of Jerusalem.

16. And when they had accomplished all things that were according to the law of the Lord, they returned.

17. Now when JESUS was born

in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east§ came to Jerusalem, saying,

18. Where is He that is born king of the Jews? For we saw His star in the east, and are come to worship Him.

19. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

20. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

21. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,||

22. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a Governor, Who shall be Shepherd of My people Israel.

23. Then Herod secretly called the wise men, and learned of them carefully what time the star appeared.

24. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young Child; and when ye have found

§ The visit of the Magi naturally follows the presentation in the temple; for after the arousing of Herod's jealousy, this public presentation could not well have been made. Joseph and Mary return to Bethlehem (five miles) from Jerusalem, where they had been detained nearly two months.—*Robinson*.

† Is. 8. 14.

|| Mic. 5. 2.

Him, bring me word, that I also may come and worship Him.

25. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was.

26. And when they saw the star, they rejoiced with exceeding great joy.

27. And they came into the house and saw the young Child with Mary His mother; and they fell down and worshipped Him;

28. And opening their treasures they offered unto Him gifts, gold and frankincense and myrrh.

29. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

CHAPTER VI.

HEROD'S VILLAINY. JESUS AT TWELVE YEARS OLD. MATT. II. 13-23; LUKE II. 40-52.—*Bethlehem, Egypt, Nazareth, Jerusalem.*

1. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young Child and His mother, and flee into Egypt,

2. And be thou there until I tell thee: for Herod will seek the young Child to destroy Him.

3. And he arose and took the young Child and His mother by

night, and departed into Egypt; and was there until the death of Herod:

4. That it might be fulfilled which was spoken by the Lord through the prophet, saying,* Out of Egypt did I call My Son.

5. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth,*

6. And sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men.

7. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,† A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.

8. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young Child and His mother, and go into the land of Israel: for they are dead that sought the young Child's life.

9. And he arose and took the young Child and His mother, and came into the land of Israel.

10. But when he heard that Archelaus was reigning over

* Hos. 11. 1. † Jer. 31. 15; 40. 1.

Judæa in the room of his father Herod, he was afraid to go thither.

11. And being warned *of God* in a dream, he withdrew into the parts of Galilee, and came and dwelt in their own city, Nazareth:

12. That it might be fulfilled which was spoken through the prophets, that He should be called a Nazarene.

13. And the Child grew, and waxed strong, becoming full of wisdom; and the grace of God was upon Him.

14. And His parents went every year to Jerusalem at the feast of the passover.

15. And when he was twelve years old, they went up after the custom† of the feast.

16. And when they had fulfilled the days, as they were returning, the Boy Jesus tarried behind in Jerusalem; and His parents knew it not;

17. But supposing Him to be in the company, they went a day's journey; and they sought for Him among their kinsfolk and acquaintance;

18. And when they found Him

† Custom, not law. For the law of this feast see Ex. 12. 1-3; Lev. 23. 4-8; Num. 9 1-14; 28. 16-25; Deut. 16 1-8.

not, they returned to Jerusalem, seeking for Him.

19. And it came to pass, after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

20. And all that heard Him were amazed at His understanding and His answers.

21. And when they saw Him, they were astonished: and His mother said unto Him, Son, why hast thou thus dealt with us? behold, Thy father and I sought Thee sorrowing.

22. And He said unto them, How is it that ye sought Me? Knew ye not that I must be in the things of My Father?§ And they understood not the saying which He spake unto them.

23. And He went down with them, and came to Nazareth; and He was subject unto them: and His mother kept all *these* sayings in her heart.

24. And Jesus advanced in wisdom and stature, and in favor with God and men.

§ Authorized Version—"about My Father's business;" R. V. "in My Father's house." The Greek "in the things of My Father," includes both His "business" and His "house."

PART II.

The Public Ministry of Jesus Announced and Commenced.

Time: About One Year.*

CHAPTER VII.

JOHN'S MINISTRY. JESUS BAPTIZED. MATT. III. 1-17; MARK I. 1-11; LUKE III. 1-23.—*River Jordan. Desert of Judæa.*

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

2. And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying,

* Six months of John's ministry before he baptized Jesus, and six more from that event to Christ's first pass-over.

Repent ye; for the kingdom of heaven is at hand.

3. For this is he that was spoken of through the prophet, Behold, I send my messenger before thy face, which shall prepare thy way.†

4. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins:

5. As it is written in the book of the words of Isaiah the prophet,‡ The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight.

6. Every valley shall be filled, and every mountain and hill shall be brought low;

7. And the crooked shall become straight, and the rough ways

† Mal. 3. 1. ‡ Is. 40. 3.

smooth; and all flesh shall see the salvation of God.

8. Now John himself had his raiment[§] of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

9. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

10. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, and to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

11. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father:

12. For I say unto you, that God is able of these stones to raise up children unto Abraham.

13. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

14. And the multitudes asked him, saying, What then must we do?

15. And he answered and said unto them, He that hath two coats, let him impart to him that hath

none; and he that hath food, let him do likewise.

16. And there came also publicans to be baptized, and they said unto him, Master, what must we do?

17. And he said unto them, Extort no more than that which is appointed you.

18. And soldiers on service also asked him, saying, And we, what must we do?

19. And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully, and be content with your wages.

20. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water unto repentance:

21. But there cometh after me He that is mightier than I, Whose shoes I am not worthy to bear, or the latchet of Whose shoes I am not worthy to stoop down and unloose:

22. He shall baptize you with the Holy Spirit, and with fire:

23. Whose fan is in His hand, thoroughly to cleanse His threshing-floor, and to gather the wheat into His garner; but the chaff He will burn up with unquenchable fire.

§ See Is. 20. 2; Zech 13. 4.

|| Acts 1. 5; 2. 2-4.

24. With many other exhortations therefore preached he good tidings unto the people.

25. And it came to pass in those days, that Jesus came from Nazareth of Galilee to the Jordan unto John, to be baptized of him.

26. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me?

27. But Jesus answering said unto him, Suffer *Me* now: for thus it becometh us to fulfil all righteousness. Then he suffereth Him.

28. Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, went up straightway from the water, praying:

29. And lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him;

30. And lo, a voice out of the heavens, saying, Thou art My beloved Son, in Thee I am well pleased.

31. And Jesus Himself, when He began to teach, was about thirty† years of age.

CHAPTER VIII.

JESUS TEMPTED. "BEHOLD THE LAMB OF GOD!" MATT. IV. 1-11, MARK I. 12, 13; LUKE IV. 1-13; JOHN I. 15-34.—*Desert of Judæa. Bethany beyond Jordan.*

1. And Jesus, full of the Holy

Spirit, returned from the Jordan, and straightway the Spirit driveth Him forth into the wilderness, to be tempted of the devil.

2. And He was led by the Spirit in the wilderness during forty days, being tempted of the devil: and He was with the wild beasts; and He did eat nothing in those days.

3. And when He had fasted forty days and forty nights, He afterward hungered.

4. And the tempter came and said unto Him, If Thou art the Son of God, command that these stones become loaves.

5. But He answered and said, It is written, * Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

6. Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple, and saith unto Him, If Thou art the Son of God, cast Thyself down from hence;

7. For it is written,† He shall give His angels charge concerning Thee, and On their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone.

8. Jesus said unto him, Again it is written,‡ Thou shalt not tempt the Lord thy God.

* Deut. 8. 3. † Ps. 91. 11.

‡ Deut. 6. 16.

¶ Num. 4. 3, 35, 39, 43, 47.

9. Again the devil taketh Him unto an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them, in a moment of time.

10. And the devil said unto Him, All these things will I give Thee; to Thee will I give all this authority, and the glory of them:

11. For it hath been delivered unto me; and to whomsoever I will I give it.

12. If Thou therefore wilt worship before me, it shall all be Thine.

13. And Jesus answered and said unto him, It is written, § Thou shalt worship the Lord Thy God, and Him only shalt thou serve.

14. And when the devil had completed every temptation, ¶ he departed from Him for a season ¶: and behold, angels came and ministered unto Him.

15. John beareth witness of Him, and crieth, saying, This was He of Whom I said, He that cometh after me is become before me: for He was before me.

16. For of His fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him.

§ Deut. 6. 13 ¶ Heb. 4. 15.

¶ John 14. 30.

19. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?

20. And he confessed, and denied not; and he confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? ** And he answered, No.

22. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. ††

24. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?

25. John answered them, saying, I baptize with water: in the midst of you standeth One Whom ye know not, *even* He that cometh after me, the latchet of Whose shoe I am not worthy to unloose.

26. These things were done in †† Bethany beyond Jordan, where John was baptizing.

** Deut. 18. 15, 18. †† Is. 40. 3.

†† *Bethany*, or "place of passage," on the eastern bank of the Jordan, and taking its name from a ford of the river at that spot. It was probably the Bethbarah of Judges 7. 24.

27. On the morrow he seeth Jesus coming toward him, and saith, Behold, the Lamb of God, which taketh away the sin of the world!

28. This is He of Whom I said, After me cometh a Man Who is become before me: for He was before me.

29. And I knew Him not; but that He should be made manifest to Israel, for this cause came I baptizing with water.

30. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him.

31. And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon Whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit.

32. And I have seen, and have borne witness that this is the Son of God.

CHAPTER IX.

JOHN'S TESTIMONY. THE MARRIAGE AT CANA. JOHN I. 35—II. 12.—*The Jordan. Cana of Galilee.*

1. Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as He walked, and saith, Behold, the Lamb of God!

2. And the two disciples heard him speak, and they followed Jesus.*

* This paragraph records the first discipleship of three who were after-

3. And Jesus turned, and beheld them following, and saith unto them, What seek ye?

4. And they said unto Him, Rabbi, (which is to say, being interpreted, Master), where abidest Thou? He saith unto them, Come, and ye shall see.

5. They came therefore and saw where He abode; and they abode with Him that day: it was about the tenth hour.

6. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.†

7. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus.

8. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

9. On the morrow He was minded to go forth into Galilee, and He findeth Philip: and Jesus saith unto him, Follow Me.

10. Now Philip was from Bethsaida, of the city of Andrew and Peter.

wards (Chap. 13.) called to the apostleship. Knowing Him from this time they were willing, at His later bidding, to leave their boats and nets in order to follow Him.

† The other was probably John, the writer of this account, who, when writing of himself, never mentions his own name.

11. Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph.

12. And Nathanael said unto him, Can any good come out of Nazareth? Philip saith unto him, Come and see.

13. Jesus saw Nathanael coming to Him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

14. Nathanael saith unto Him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

15. Nathanael answered Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.

16. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

17. And He saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

18. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and His disciples, to the marriage.

19. And when the wine failed.

the mother of Jesus saith unto Him, They have no wine.

20. And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

21. His mother saith unto the servants, Whatsoever He saith unto you, do it.

22. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.

23. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

24. And He saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.

25. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants who had drawn the water knew),

26. The ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.

27. This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him.

28. After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and there they abode not many days.

PART III.

Christ's First Passover and the Events of the Year Following.

CHAPTER X.

JESUS CLEANSING THE TEMPLE
AND TEACHING NICODEMUS. JOHN
II. 13--III. 21.—*Jerusalem*,

1. And the passover* of the Jews was at hand, and Jesus went up to Jerusalem.

2. And He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting;

3. And He made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and He poured out the changers' money, and overthrew their tables;

4. And to them that sold the doves He said, Take these things hence; make not My Father's house a house of merchandise.

* Only John mentions this first passover in Christ's ministry; but it is implied in Matt. 4. 12, and Mark 1. 14, that He had been in Judæa about this time. The casting of the traders out of the temple was repeated three years later: See Chap. 65.

5. His disciples remembered that it was written† The zeal of Thine house shall eat me up.

6. The Jews therefore answered and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things?

7. Jesus answered and said unto them, Destroy this sanctuary, and in three days I will raise it up.

8. The Jews therefore said, Forty and six years was this sanctuary in building and wilt Thou raise it up in three‡ days? But He spake of the sanctuary of His body.

9. When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the scripture, and the word which Jesus had said.

10. Now when He was in Jerusalem at the passover, during the feast, many believed on His Name, beholding His signs which He did.

† Ps. 69. 9. ‡ Jonah 1. 17; Matt. 12. 40.

11. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one should bear witness concerning man; for He Himself knew what was in man. §

12. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

13. The same came unto Him by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these signs that Thou doest, except God be with him.

14. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.

15. Nicodemus saith unto Him, How can a man be born when he is old? can he a second time become a babe, and be born?

16. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

17. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew.

18. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth:

so is every one that is born of the Spirit.

19. Nicodemus answered and said unto Him, How can these things be?

20. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

21. Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness.

22. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

23. And no man hath ascended into heaven, but He that descended out of heaven; *even the Son of Man, Who is in heaven.*

24. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in Him have eternal life.

25. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

26. For God sent not the Son into the world to judge the world; but that the world should be saved through Him.

27. He that believeth on Him is not judged: he that believeth not hath been judged already, be-

§ See John. 4. 17-19; 16. 19; Matt. 9. 4; 12. 25. Mark 12. 15; Luke 6. 8; 9. 47.

¶ Num. 21. 8.

cause he hath not believed on the Name of the only begotten Son of God.

28. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

29. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.

30. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

CHAPTER XI.

JOHN TESTIFIES AGAIN. JESUS AT THE WELL. MATT. IV. 12; LUKE III. 19, 20; JOHN III. 22—IV. 26.—*Ænon. Sychar.*

1. After these things came Jesus and His disciples into the land of Judæa; and there He tarried with them, and baptized.

2. And John also was baptizing in Ænon, near to Salim,* because there were many waters there: and they came and were baptized.

3. For John was not yet cast into prison.

4. There arose therefore a questioning on the part of John's disciples with a Jew about purifying.

5. And they came unto John, and said to him, Rabbi, He that was with thee beyond Jordan, to

Whom thou hast borne witness, behold, the same baptizeth, and all men come to Him.

6. John answered and said, A man can receive nothing except it be given him from heaven.

7. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before Him.

8. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice:

9 This my joy therefore is made full. He must increase but I must decrease.

10. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: He that cometh from heaven is above all.

11. What He hath seen and heard, of that He beareth witness; and no man receiveth His witness.

12. He that hath received His witness hath set his seal to *this*, that God is true.

13. For He Whom God hath sent speaketh the words of God: for He giveth not the Spirit by measure.

14. The Father loveth the Son, and hath given all things into His hand.

15. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see

* On the Jordan, 5 miles south of Scythopolis, the ancient Bethshean.

life, but the wrath of God abideth on him.

16. When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples), He left Judæa.

17. But Herod the tetrarch, being reproved by John for Herodias his brother's wife, and for all the evil things which Herod had done, added this also to them all, that he shut up John in prison.

18. Now when Jesus had heard that John was delivered up, He departed again in the power of the Spirit into Galilee. And He must needs pass through Samaria.

19. So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:† and Jacob's spring was there.

20. Jesus therefore, being wearied with His journey, sat thus by the spring. It was about the sixth hour†

21. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. For His disciples were gone away into the city to buy food.

22. The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest

drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.)

23. Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.

24. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

25. Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

26. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst;

27. But the water that I shall give him shall become in him a spring of water springing up unto eternal life.

28. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

29. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto Him, I have no husband.

30. Jesus saith unto her, Thou saidst well, I have no husband:

† Josh. 24. 32.

‡ At noon, when the heat is greatest.

for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

31. The woman saith unto Him, Sir, I perceive that Thou art a Prophet. Our fathers worshipped in this mountain;§ and ye say, that in Jerusalem is the place where men ought to worship.

32. Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

33. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews.

34. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers.

35. God is a Spirit: and they that worship Him must worship in spirit and truth.

36. The woman saith unto Him, I know that Messiah cometh (Who is called Christ): when He is come, He will declare unto us all things.

37. Jesus saith unto her, I that speak unto thee am *He*.

CHAPTER XII.

SAMARITANS BELIEVE. A NOBLE-

§ Mount Gerizim. Sychar, or Shechem, lay between this mountain and Mount Ebal. See Deut. 11. 29, 30; Judges 9. 7.

MAN'S SON HEALED. MATT. IV. 17; MARK I. 14, 15; LUKE IV. 14, 15; JOHN IV. 27-54.—*Sychar. Galilee. Cana of Galilee.*

1. And upon this came His disciples; and they marvelled that He was speaking with a woman; yet no man said, What seekest Thou? or, Why speakest Thou with her?

2. So the woman left her water-pot, and went away into the city, and saith to the men, Come, see a Man, Who told me all things that *ever* I did: can this be the Christ?

3. They went out of the city, and were coming to Him.

4. In the mean while the disciples prayed Him, saying, Rabbi, eat. But He said unto them, I have meat to eat that ye know not.

5. The disciples therefore said one to another, Hath any man brought Him *aught* to eat?

6. Jesus saith unto them, My meat is to do the will of Him that sent Me, and to accomplish His work.

7. Say not ye, There are yet four months, and *then* cometh the harvest?* behold, I say unto you, Lift up your eyes, and look on the

* This statement helps us to fix the time of this journey. According to Lev. 23. 5-15, and Jos. *Antiq.* 3. 10. 5, the first-fruits of the barley harvest were presented on the second day of the paschal week; while the wheat harvest was two or three weeks later. This journey of Christ must therefore have been made late in November, or in Decem-

fields, that they are white already unto harvest.

8. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

9. For herein is the saying true, One soweth, and another reapeth.

10. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

11. And from that city many of the Samaritans believed on Him because of the word of the woman, who testified, He told me all things that *ever* I did.

12. So when the Samaritans came unto Him, they besought Him to abide with them: and He abode there two days.

13. And many more believed because of His word; and they said to the woman, Now we believe, not because of thy speaking:

14. For we have heard for ourselves, and know that this is indeed the Saviour of the world.

15. And after the two days He went forth from thence into Galilee. For Jesus Himself testified, that a prophet hath no honour in his own country.†

ber, about eight months after the preceding passover. Allowing one year to the events in Part II, it follows that John's ministry had continued for at least a year and a half before his imprisonment — *Robinson*.

† This saying was quoted repeatedly

16. So when He came into Galilee, the Galilæans received Him, having seen all the things that He did in Jerusalem at the feast: for they also went unto the feast.

17. From that time Jesus began preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

18. And a fame went out concerning Him through all the region round about. And He taught in their synagogues, being glorified of all.

19. He came therefore again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

20. When he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought *Him* that He would come down, and heal his son; for he was at the point of death.

21. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

22. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth.

23. The man believed the word

by Jesus. See Chaps. 13 and 33. In this place the phrase, His own country, seems to mean Judæa, where Bethlehem was—His birthplace, and the "city" to which Joseph and Mary belonged. (Chap. 4. 4.) Elsewhere it means Galilee, the home of His youth.

that Jesus spake unto him, and he went his way.

24. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend.

25. They said therefore unto him, Yesterday at the seventh hour the fever left him.

26. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

27. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

CHAPTER XIII.

JESUS REJECTED AT NAZARETH. CALLS FOUR DISCIPLES. MATT. IV. 13-22; Mark I. 16-20; Luke IV. 16-v. 11.—*Nazareth. Capernaum. Sea of Galilee.*

1. And He came to Nazareth, where He had been brought up: and He entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

2. And there was delivered unto Him the book of the prophet Isaiah.

3. And He opened the book, and found the place where it was written,* The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor;

4. He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.†

5. And He closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on Him.

6. And He began to say unto them,‡ To-day hath this scripture been fulfilled in your ears.

7. And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth: and they said, Is not this Joseph's Son?

8. And He said unto them, Doubtless ye will say unto Me this parable, Physician, heal Thyself: whatsoever we have heard done at Capernaum,§ do also here in Thine own country.

9. And He said, Verily I say unto you, No prophet is acceptable in His own country.

10. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

† Lev. 25. 8-10.

‡ Thus did Christ affirm His Messiahship.

§ Probably the healing of the nobleman's son; see Chap. 12.

* Is. 61. 1.

11. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, ¶ unto a woman that was a widow.

12. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. ¶

13. And they were all filled with wrath in the synagogue, as they heard these things;

14. And they rose up, and cast Him forth out of the city, and led Him unto the brow of the hill whereon their city was built, that they might throw Him down headlong.

15. But He passing through the midst of them, went His way.

16. And leaving Nazareth, He came and dwelt in Capernaum, a city of Galilee, which is by the sea, in the borders of Zebulun and Naphtali:

17. That it might be fulfilled which was spoken through Isaiah the prophet, saying, ** The land of Zebulun, and the land of Naphtali, toward the sea, beyond Jordan, Galilee of the Gentiles;

18. The people that sat in darkness saw a great light: and to them who sat in the region and shadow of death, to them did light spring up.

19. †† And walking by the sea of

Galilee, He saw two brethren, Simon who is called Peter, and Andrew the brother of Simon, casting a net in the sea: for they were fishers.

20. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.

21. And straightway they left the nets, and followed Him.

22. And going on a little further from thence He saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets.

23. And straightway He called them: and they left their father Zebedee in the boat with the hired servants, and went after Him.

24. Now it came to pass, while the multitude pressed upon Him, and heard the word of God, that He was standing by the lake of Gennesaret (or sea of Galilee);

25. And He saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.

26. And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land.

27. And He sat down and taught the multitudes out of the boat.

28. And when He had left speaking, He said unto Simon, Put out into the deep, and let down your nets for a draught.

29. And Simon answered and

¶ 1 Kings 17. 19. ¶ 2 Kings 5. 14.

** Is. 9. 12. †† See Appendix.

said, Master, we toiled all night, and took nothing: but at Thy word I will let down the nets.

30. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them.

31. And they came, and filled both the boats, so that they began to sink.

32. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

33. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

34. And so were also James and John, sons of Zebedee, who were partners with Simon.

35. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

36. And when they had brought their boats to land, they left all, and followed Him.

CHAPTER XIV.

A DEMONIAK, ALSO SIMON'S WIFE'S MOTHER, AND MANY OTHERS, HEALED. MATT. IV. 23-25; VIII. 14-17; MARK I. 21-39; LUKE. IV. 31-44.—*Capernaum. Galilee.*

1. And He came down to Capernaum, a city of Galilee: and

straightway on the sabbath day He entered into the synagogue and taught.

2. And they were astonished at His teaching; for His word was with authority: He taught them as having authority, and not as the scribes.

3. And in the synagogue there was a man, who had an unclean spirit; and he cried out with a loud voice,

4. Ah! what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee Who Thou art, the Holy One of God.

5. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

6. And when the unclean spirit had thrown him down in the midst, convulsing him and crying with a loud voice, he came out of him, having done him no hurt.

7. And amazement came upon all, insomuch that they spake together, one with another, and questioned among themselves, saying, What is this? a new teaching!

8. With authority He commandeth even the unclean spirits, and they obey Him and come out.

9. And the report of Him went out straightway everywhere into the region of Galilee round about.

10. And straightway, when they came out of the synagogue, they

came into the house of Simon and Andrew, with James and John.

11. Now Simon's wife's mother lay sick of a great fever; and straightway they tell Him of her: and they besought Him for her, and He came and took her by the hand, and raised her up;

12. And He stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

13. And at even, when the sun was setting,* all the city was gathered together at the door.

14. And all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them:

15. That it might be fulfilled which was spoken through Isaiah the prophet, saying,† Himself took our infirmities and bare our diseases.

16. And demons also came out from many, crying out, and saying, Thou art the Son of God.‡

17. He cast out the spirits with a word, and rebuking them, He suffered them not to speak, because they knew that He was the Christ.

18. And in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed.

19. And Simon and they that were with Him followed after Him; and they found Him, and say unto Him, All are seeking Thee.

20. And the multitudes sought after Him, and came unto Him, and would have stayed Him, that He should not go from them.

21. But He said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

22. And He saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with demons and epileptic, and palsied; and He healed them.

25. And there followed Him great multitudes from Galilee and Decapolis§ and Jerusalem and Judæa and from beyond Jordan.

CHAPTER XV.

A LEPER AND A PARALYTIC HEALED. MATTHEW CALLED. MATT.

* The Sabbath was then over, and the people felt at liberty to come for healing.

† Is. 53, 4. ‡ Acts 16. 16-18.

§ A region including ten cities, eastward of the Sea of Galilee.

VIII. 2-4; IX. 2-9; MARK I. 40, II. 14; LUKE V. 15-28.—*Galilee. Capernaum.*

1. And it came to pass, while He was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he came beseeching Him, and kneeling down to Him;

2. And he fell on his face, and besought Him, saying, Lord, if Thou wilt Thou canst make me clean.

3. And being moved with compassion, He stretched forth His hand, and touched him,* and saith unto him, I will; be thou made clean.

4. And straightway the leprosy departed from him, and he was made clean.

5. And He strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man:

6. But go, shew thyself to the priest, and offer for thy clearing the things which Moses† commanded, for a testimony unto them.

7. But so much the more went abroad the report concerning Him: he went out, and began to publish it much, and to spread abroad the matter.

* According to the Mosiac law a leper was ceremonially "unclean" (Lev. 13. 41-46; Num. 5. 2, 5), and his touch caused "uncleanness." The "touch" of Jesus cured.

† Lev. 14. 2. *et seq.*

8. And great multitudes came together to hear, and to be healed of their infirmities, insomuch that Jesus could no more openly enter into the city;

9. But He withdrew Himself in the deserts, and prayed, and they came to Him from every quarter.

10. And when He entered again into Capernaum after some days, it was noised that He was in the house.

11. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and He spake the word unto them.

12. And it came to pass that there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with Him to heal.

13. And behold, men come, bringing unto Him on a bed a man sick of the palsy, borne of four: and they sought to bring him in, and to lay him before Him.

14. And when they could not come nigh unto Him for the crowd, they went up to the housetop, and uncovered the roof where He was;

15. And when they had broken it up, they let down the bed whereon the sick of the palsy lay, into the midst before Jesus.

16. Jesus seeing their faith said unto the sick of the palsy, Son,

be of good cheer; thy sins are forgiven.

17. And behold, certain of the scribes sitting there, and reasoning in their hearts, said within themselves, 'This Man blasphemeth.

18. Why doth this Man thus speak? He blasphemeth: who can forgive sins but One, *even* God?†

19. And straightway Jesus, perceiving in His spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

20. Whether is easier, to say to the sick of the palsy, 'Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

21. But that ye may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house.

22. And he arose, and straight-

§ 14. 43. 25.

way took up the bed, and went forth before them all, and departed to his house, glorifying God: insomuch that they were all amazed, and glorified God.

23. And they were filled with fear, saying, We have seen strange things to-day. We never saw it on this fashion.

24. And after these things He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

25. And as He passed by, He saw a publican, named Levi, (or Matthew,) the son of Alphæus§ sitting at the place of toll, and He saith unto him, Follow Me.

26. And he forsook all, and rose up and followed Him.

§ Alphæus is called Clopas (the Greek form of the name) in John 19. 25. He was also the father of James the Less, (Mark 3, 18.) and of "Judas the brother of James" (Jude 1). Some suppose that "Thomas, called Didymus" (*i. e.* "the Twin") was the twin brother of Matthew. In that case, Alphæus and Mary his wife (Mark 16. 1.) would be the parents of four of the Apostles.

PART IV.

Christ's Second Passover and the Year Following.

CHAPTER XVI.

JESUS AT BETHESDA. INFIRM MAN CURED. DISCOURSE. JOHN V. 1-47.—*Jerusalem.*

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.*

2. Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda,† having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered.‡

4. And a certain man was there, who had been thirty and eight years in his infirmity.

5. When Jesus saw him lying, and knew that he had been now a long time *in that case*, He saith

* See Appendix.

† *Place of Mercy*, or *God's Boon*; possibly the pool *Amygdalion* mentioned by Josephus in *Wars* 5. 11. 4. See Neh. 3. 1, 32.

‡ "Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in

unto him, Wouldest thou be made whole?

6. The sick man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

7. Jesus saith unto him, Arise, take up thy bed, and walk.

8. And straightway the man was made whole, and took up his bed and walked.

9. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.§

was made whole of whatsoever disease he had."

According to the Authorized Version, the above words belong to the text after verse 3, but they are omitted from the Revised Version as spurious. They rested on a superstitious tradition in explanation of the healing qualities of the water. The tradition is supposed to have crept into the text thus: An early copyist wrote it on the margin of the copy he was making, and a later scribe copying *that copy*, supposed the marginal note to belong to the text, and so inserted it.

§ Jer. 17. 21, 22.

10. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

11. They asked him, Who is the Man that said unto thee, Take up *thy bed* and walk?

12. But he that was healed knew not Who it was: for Jesus had conveyed Himself away, a multitude being in the place.

13. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

14. The man went away, and told the Jews that it was Jesus Who had made him whole.

15. And for this cause did the Jews persecute Jesus, because He did these things on the sabbath.

16. But Jesus answered them, My Father worketh even until now, and I work.

17. For this cause therefore the Jews sought the more to kill Him, because He not only brake the sabbath, but also called God His own Father, making Himself equal with God.¶

18. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing:

19. For what things soever He

doeth, these the Son also doeth in like manner.

20. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and greater works than these will He shew Him, that ye may marvel.

21. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will.

22. For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honour the Son, even as they honour the Father.

23. He that honoureth not the Son honoureth not the Father Who sent Him.

24. Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

25. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself:

27. And He gave Him authority to execute judgment, because He is the Son of Man.

28. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His

voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.¶

29. I can of Myself do nothing: as I hear, I judge: and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me.

30. If I bear witness of Myself, My witness is not true. It is another that beareth witness of Me; and I know that the witness which He witnesseth of Me is true.

31. Ye have sent unto John, and he hath borne witness unto the truth.

32. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

33. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light.**

34. But the witness which I have is greater than *that of* John: for the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me, that the Father hath sent Me.

35. And the Father Who sent Me, He hath borne witness of Me.

36. Ye have neither heard His voice at any time, nor seen His form.

37. And ye have not His word abiding in you: for Whom He sent, Him ye believe not.

38. Ye search†† the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me;†† and ye will not come to Me, that ye may have life.

39. I receive not glory from men. But I know you, that ye have not the love of God in yourselves.

40. I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive.

41. How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not?

42. Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope.

43. For if ye believed Moses, ye would believe Me, for he wrote of Me,§§ But if ye believe not his writings, how shall ye believe My words?

CHAPTER XVII.

TWO SABBATH DISPUTES. WITH-
ERED HAND CURED. MATT. XII.
1-21; MARK II. 23-III. 12; LUKE VI.
1-11.—*Near Jerusalem. Galilee.*

1. Now it came to pass at that

†† Acts 17. 11. 12. †† Luke 24. 27; 44-46.
§§ Gen. 3. 15; 49. 10; Num. 24. 17; Deut.
18. 15-18.

¶ Dan. 12. 2. ** Matt. 21. 26.

season that Jesus went on the sabbath day through the corn-fields;

2. And His disciples were an hungred, and began to pluck ears of corn,* and to eat, rubbing them in their hands.

3. But certain of the Pharisees, when they saw it, said unto Him, Behold, Thy disciples do that which it is not lawful to do upon the sabbath.

4. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him?

5. How he entered into the house of God when Abiathar† was high priest, and did eat the show-bread, and gave also to them that were with him; which it was not lawful for him to eat, neither for them that were with him, but only for the priests?‡

6. Or have ye not read in the law, how that on the sabbath day§ the priests in the temple profane the sabbath, and are guiltless?

7. But I say unto you, that One greater than the temple is here.

8. But if ye had known what this meaneth, I desire mercy and

not sacrifice,|| ye would not have condemned the guiltless.

9. The sabbath was made for man, and not man for the sabbath: so that the Son of Man is Lord even of the sabbath.

10. And He departed thence.

11. And it came to pass on another sabbath, that He entered into the synagogue and taught: and there was a man there, and his right hand was withered.

12. And the scribes and the Pharisees watched Him, whether He would heal on the sabbath.

13. And they asked Him, saying, Is it lawful to heal on the sabbath day? that they might find how to accuse Him.

14. But He knew their thoughts; and He said to the man that had his hand withered, Rise up, and stand forth in the midst. And he rose up and stood forth.

15. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?

16. What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

17. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

18. And when He had looked

* Deut. 23. 25.

† 1 Sam. 21. 1-7. On the occasion mentioned Ahimelech was high priest, his son Abiathar assisting. Almost immediately afterwards, however, Abiathar succeeded his father, and remained high priest throughout David's reign.

‡ Lev. 24. 9. § Num. 23. 9, 10, 16-19.

|| Hos. 6. 6.

round about on them all with anger,† being grieved at the hardening of their heart, He said to the man, Stretch forth thy hand.

19. And he stretched it forth; and it was restored whole, as the other.

20. But the Pharisees were filled with madness; and communed one with another what they might do to Jesus.

21. And they went out, and took counsel with the Herodians** against Him, how they might destroy Him.

22. And Jesus perceiving it withdrew from thence with His disciples to the sea:

23. And a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things He did, came unto Him.

24. And He spake to His disciples, that a little boat should wait on Him because of the crowd, lest they should throng Him:

25. For He had healed many; insomuch that as many as had plagues pressed upon Him that they might touch Him.

26. And the unclean spirits, whensoever they beheld Him, fell down before Him, and cried, saying, Thou art the Son of God.

27. And He charged them much

that they should not make Him known:

23. That it might be fulfilled which was spoken through†† Isaiah the prophet saying, Behold, My servant, Whom I have chosen; My Beloved, in Whom My soul is well pleased: I will put My Spirit upon Him, and He shall declare judgment to the Gentiles.

23. He shall not strive, nor cry aloud; neither shall any one hear His voice in the streets.

30. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His Name shall the Gentiles hope.

CHAPTER XVIII.

TWELVE APOSTLES ORDAINED.
SERMON ON THE MOUNT. MATT. V. 1-20; x. 2-4; MARK III. 13-19; LUKE VI. 12-19.—*Near Capernaum.*

1. And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God.

2. And when it was day, He called His disciples unto Him, whom He Himself would: and they went unto Him.

3. And He appointed twelve, whom also He named apostles;* that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons:

† Eph. 4. 26. ** See Appendix.

†† Is. 11. 10; 42. 1-3. * See Appendix.

4. Simon, whom He also named Peter,† and Andrew his brother, and James the *son* of Zebedee, and John the brother of James; and them He surnamed Boanerges. which is, Sons of thunder:

5. Philip and Bartholomew, and Matthew the publican, and Thomas, and James *the son* of Alphæus, and Simon who was called the Zealot, and Judas *the brother* of James, and Judas Iscariot, who became the traitor;

6. And He came down† with them, and stood on a level place, and a great multitude of His disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon who came to hear Him, and to be healed of their diseases;

7. And they that were troubled with unclean spirits were healed.

8. And all the multitude sought to touch Him: for power came forth from Him, and healed *them* all.

9. And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him.

10. And He opened His mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.§

11. Blessed are they that mourn: for they shall be comforted.¶

12. Blessed are the meek: for they shall inherit the earth.¶¶

13. Blessed are they that hunger and thirst after righteousness: for they shall be filled.**

14. Blessed are the merciful: for they shall obtain mercy.††

15. Blessed are the pure in heart: for they shall see God.†††

16. Blessed are the peace-makers:§§ for they shall be called sons of God.

17. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

18. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake.

19. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets¶¶ that were before you.¶¶¶

¶ Is. 37. 11. ** Is. 25. 6; 55. 1-3.

†† Is. 58. 10, 11. †† Heb. 12. 14.

§§ Rom. 12. 18.

¶¶ 1 Kings 19 10; 2 Chron. 16. 19; 24. 19-21; Jer. 26. 8, 0-23.

¶¶¶ Luke's record of the first section of the Sermon on the Mount is given below, the verses numbered as in Luke 6: 20, And He lifted up His eyes on His disciples, and said, Blessed *are ye* poor: for yours is the kingdom of God.

21. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that we p now: for ye shall laugh.

22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach

† Jno. 1. 42. ‡ See Appendix.

§ Is. 66. 2. ¶ Is. 61. 2, 3.

20. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

21 Ye are the light of the world. A city set on a hill cannot be hid.

22. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

23. Even so let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven.

24. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

25. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

26. Whosoever therefore shall break one of these least commandments, and shall teach men so,

you, and cast out your name as evil, for the Son of Man's sake.

23. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

24. But woe unto you that are rich! for ye have received your consolation.

25. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now, for ye shall mourn and weep.

26. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

shall be called least in the kingdom of heaven:

27. But whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

28. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

CHAPTER XIX.

SERMON ON THE MOUNT, CONTINUED. MATT. V. 21-VI. 4. *Near Capernaum.*

1. Ye have heard that it was said to them of old time, Thou shalt not kill;* and whosoever shall kill shall be in danger of the judgment:

2. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment;

3. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

4. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar,

5. And go thy way, first be reconciled to thy brother, and then come and offer thy gift.

6. Agree with thine adversary quickly, whiles thou art with him

* Ex. 20. 13; Lev. 24. 21.

in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

7. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

8. Ye have heard that it was said, Thou shalt not commit adultery;† but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

9. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee:

10. For it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

11. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee:

12. For it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

13. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement;‡

14. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress:

15. And whosoever shall marry her when she is put away committeth adultery.

16. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:§

17. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

18. Nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King.

19. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

20. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

21. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:|| but I say unto you, Resist not him that is evil:

22. But whosoever smiteth thee on thy right cheek, turn to him the other also:

23. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also.

24. And whosoever shall compel thee to go one mile, go with him two.

25. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

† Ex. 20. 14. ‡ Deut. 24. 1.

§ Ex. 20. 7; Lev. 19. 12.
|| Ex. 21. 24; Lev. 24. 20.

26. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy:†

27. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father Who is in heaven.

28. For He maketh His sun to rise on the evil and the good,** and sendeth rain on the just and the unjust.

29. For if ye love them that love you, what reward have ye? do not even the publicans the same?

30. And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same?

31. Ye therefore shall be perfect, as your heavenly Father is perfect.††

† Lev. 19. 18; Deut. 23. 6.

** Acts. 14. 17.

†† Luke's record of this part of the discourse (verses 27-33) is given below, the verses numbered as in Luke 6:

27. But I say unto you which hear, Love your enemies, do good to them that hate you,

28. Bless them that curse you, pray for them that despitefully use you.

29. To him that smiteth thee on the one cheek offer also the other, and from him that taketh away thy cloke withhold not thy coat also.

30. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31. And as ye would that men should do to you, do ye also to them likewise.

32. And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

32. Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father Who is in heaven.

33. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

34. Verily I say unto you, They have received their reward.

35. But when thou doest alms let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father Who seeth in secret shall recompense thee.

CHAPTER XX.

SERMON ON THE MOUNT, CONTINUED. MATT. VI. 5-34.—*Near Capernaum.*

1. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men.

2. Verily I say unto you, They have received their reward.

3. But thou, when thou prayest, enter into thine inner chamber,

34. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35. But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

36. Be ye merciful, even as your Father is merciful.

and having shut thy door, pray to thy Father Who is in secret, and thy Father Who seeth in secret shall recompense thee.

4. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

5. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

6. After this manner therefore pray ye: Our Father Who art in heaven, Hallowed be Thy Name. Thy kingdom come.

7. Thy will be done, as in heaven, so on earth.

8. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors.

9. And bring us not into temptation, but deliver us from the evil one.

10. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

11. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

12. Moreover when ye fast, be not, as the hypocrites, of a sad countenance:* for they disfigure their faces, that they may be seen of men to fast.

13. Verily I say unto you, They have received their reward.

14. But thou, when thou fastest,

anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father Who is in secret: and thy Father, Who seeth in secret, shall recompense thee.

15. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal:

16. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

17. For where thy treasure is, there will thy heart be also.

18. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

19. But if thine eye be evil, thy whole body shall be full of darkness!

20. If therefore the light that is in thee be darkness, how great is the darkness!

21. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

22. Ye cannot serve God and mammon.†

23. Therefore I say unto you, Be not anxious for your life, what

† See Luke 16. 9, 11, 13. "Mammon" is a Chaldee word for *riches*; thus Jesus personifies wealth as an idol-god.

ye shall eat, or what ye shall drink; nor yet for your body; what ye shall put on.

24. Is not the life more than the food, and the body than the raiment?

25. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

26. And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment?

27. Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

28. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall He* not much more *clothe* you, O ye of little faith?

29. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?

30. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

31. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.

32. Be not therefore† anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

CHAPTER XXI.

SERMON ON THE MOUNT, CONTINUED. MATT. VII. 1—VIII. 1.—*Near Capernaum.*

1. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

2. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

3. Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?

4. Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

5. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

6. Ask,* and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

7. For every one that asketh re-

† Phil. 4. 6; 1 Pet. 5. 7.

* Luke 11. 9-13.

ceiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

8. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?

9. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in heaven give good things to them that ask Him.

10. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

11. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby.

12. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

13. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.†

14. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

15. Even so every good tree bringeth forth good fruit; but the

corrupt tree bringeth forth evil fruit.

16. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

17. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

18. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Who is in heaven.

19. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy Name, and by Thy Name cast out demons, and by Thy Name do many mighty works?

20. And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

21. Every one therefore who heareth these words of Mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

22. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock.

23. And every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

24. And the rain descended, and the flood came, and the winds

† Acts 20, 2¹, 30.

blew, and smote upon that house; and it fell: and great was the fall thereof. †

25. And it came to pass, when Jesus ended these words, the multitudes were astonished at His teaching:

26. For He 'aught them as *one* having authority, and not as their scribes.

27. And when He was come down from the mountain, great multitudes followed Him.

† The last section of Luke's record of this sermon is given below, the verses numbered as in Luke 6:

37 And judge not and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

38. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his master: but every one when he is perfected shall be as his master.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit

4. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes,

CHAPTER XXII.

CENTURION'S SERVANT HEALED. WIDOW'S SON RAISED. JOHN'S DISCIPLES ANSWERED. MATT. VIII. 5-13; XI. 2-6; LUKE VII. 1-23.—*Capernaum. Nain. Capernaum?*

1. After He had ended all His sayings in the ears of the people, He entered into Capernaum.

2. And a certain centurion's servant, who was dear unto Him, was sick of the palsy, grievously tormented, and at the point of death.

3. And when he heard concerning Jesus, he sent unto Him elders of the Jews, asking Him that He would come and save his servant.

4. And they, when they came to Jesus, besought Him earnestly, saying, He is worthy that thou shouldest do this for him: for he

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

43. And why call ye Me, Lord, Lord, and do not the things which I say?

47. Every one that cometh unto Me, and heareth My words, and doeth them, I will shew you to whom he is like:

48. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.

49. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great,

loveth our nation, and himself built us our synagogue.

5. And Jesus went with them.

6. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself: for I am not worthy that Thou shouldest come under my roof:

7. Wherefore neither thought I myself worthy to come unto Thee: but say* the word, and my servant shall be healed.

8. For I also am a man set under authority, having under myself soldiers:

9. And I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard these things, He marvelled at him, and turned and said unto the multitude that followed Him, I say unto you, I have not found so great faith; no, not in Israel.

11. And I say unto you, that many shall come from the east† and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

13. And Jesus said unto the centurion,† Go thy way; as thou hast

believed, so be it done unto thee.

14. And the servant was healed in that hour. And they that were sent, returning to the house, found the servant whole.

15. And it came to pass soon afterwards, that He went to a city called Nain; and His disciples went with Him, and a great multitude.

16. Now when He drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.

17. And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

18. And He came nigh, and touched the bier: and the bearers stood still.

19. And He said, Young man, I say unto thee, Arise.

20. And he that was dead sat up, and began to speak. And He gave him to his mother.

21. And fear took hold on all: and they glorified God, saying, A great Prophet is arisen among us: and, God hath visited His people.

22. And this report went forth concerning Him in the whole of Judæa, and all the region round about.

23. And the disciples of John told him of all these things.

24. Now when John heard in the prison the works of the Christ,

* Gen. 1. 3; John 1. 1-3.

† Luke 13. 25-28. † See Appendix.

he called unto him two of his disciples, and sent them to the Lord, saying, Art thou He that cometh, or look we for another?

25. And when the men were come unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art thou He that cometh, or look we for another?

26. In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight.

27. And He answered and said unto them, Go your way, and tell John what things ye have seen and heard;

28. The blind receive their sight,§ the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

29. And blessed is he, whosoever shall find none occasion of stumbling in Me.

CHAPTER XXIII.

JESUS DISCOURSES OF JOHN. CONDEMNS THE UNBELIEVING. MATT. XI. 7-30; LUKE VII. 24-35.

—*Capernaum*

1. And when the messengers of John were departed, He began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

2. But what went ye out to see? a man clothed in soft raiment?

3. Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

4. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

5. This is he of whom it is written,* Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee.

6. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

7. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

8. For all the prophets and the law prophesied until John.

9. And if ye are willing to receive it, this is Elijah,† which is to come. He that hath ears to hear, let him hear.

10. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John.

11. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

§ Is. 35. 5, etc.; 42. 6, 7; 61. 1.

* Mal. 3. 1. † Mal. 4. 5.

12. Whereunto then shall I liken the men of this generation, and to what are they like?

13. They are like unto children that sit in the marketplace, and call one to another; that say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.

14. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon.

15. The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

16. And wisdom is justified of all her children.†

17. Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not.

18. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

19. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

20. And thou, Capernaum, shalt

thou be exalted unto heaven? thou shalt go down unto Hades:

21. For if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

22. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

23. At that season Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding,§ and didst reveal them unto babes:

24. Yea, Father, for so it was well-pleasing in Thy sight.

25. All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father;

26. Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

27. Come|| unto Me, all ye that labour and are heavy laden, and I will give you rest.

28. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

29. For My yoke is easy, and My burden is light.

† This verse should probably be interpreted as tinged with irony. It is as though Christ had said—"such is the style of wisdom that you exhibit!"

§ 1 Cor 2 14.

|| Only Matthew records this invitation; Luke's narrative (see next chapter) shows that it was accepted by "a woman who was in the city, a sinner."

CHAPTER XXIV.

JESUS DINES WITH A PHARISEE:
IS ANOINTED BY A WOMAN: HEALS
A DEMONIAK. MATT. XII. 22-37;
MARK III. 19-30: LUKE VII. 36-VIII. 3;
XI. 14, 15, 17-23.—*Galilee.*

1. And one of the Pharisees desired Him that He would eat with him.

2. And he entered into the Pharisee's house, and sat down to meat.

3. And behold, a woman* who was in the city, a sinner; and when she knew that He was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

4. And standing behind at His feet, weeping, she began to wet His feet with her tears and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment.

5. Now when the Pharisee who had bidden Him saw it, he spake within himself, saying, This Man, if He were the Prophet, would have perceived who and what manner of woman this is that toucheth Him, that she is a sinner.

6. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

* There is really no warrant for the opinion that this was 'Miry Magdalene, from whom seven demons had gone out'—see verse 19.

7. A certain lender had two debtors: the one owed five hundred pence, and the other fifty.

8. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?

9. Simon answered and said, He, I suppose, to whom he forgave the most.

10. And He said unto him, Thou hast rightly judged.

11. And turning to the woman, He said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath wetted My feet with her tears, and wiped them with her hair.

12. Thou gavest Me no kiss: but she, since the time I came in, hath not ceased to kiss My feet.

13. My head with oil thou didst not anoint: but she hath anointed My feet with ointment.

14. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

15. And He said unto her, Thy sins are forgiven.

16. And they that sat at meat with Him began to say within themselves, Who is this that even forgiveth sins?

17. And He said unto the woman, Thy faith hath saved thee; go in peace.

18. And it came to pass soon afterwards, that He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God,

19. And with Him the twelve, and certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene,† from whom seven demons had gone out,

20. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto them of their substance.‡

21. And He cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread.

22. And when His friends heard it, they went out to lay hold on Him: for they said, He is beside Himself.

23. Then was brought unto Him one possessed with a demon, blind and dumb: and He healed him, insomuch that the dumb man spake and saw.

24. And all the multitudes were amazed, and said, Can this be the Son of David?

25. But when the Pharisees and the scribes who came down from Jerusalem heard it, they said, He hath Beelzebub; This Man doth not cast out demons, but

by Beelzebub,§ the prince of the demons.

26. And knowing their thoughts He said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

27. And if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?

28. And if I by Beelzebub cast out demons, by whom do your sons cast them out?|| therefore shall they be your judges.

29. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

30. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*?

31. When the strong *man* fully armed guardeth his own court, his goods are in peace:

32. But when a stronger than he shall come upon him, he taketh from him his whole armour wherein he trusted, and then he will spoil his house.

33. He that is not with Me is against Me; and he that gathereth not with Me scattereth.

34. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blas-

† So called from the town of Magdala, her home.

‡ 2 Cor. 8. 9.

§ *Lord of flies*; see 2 Kings . 12, etc.

|| Luke 10. 17; Acts 19. 11, 12, etc.

phemy against the Spirit shall not[†] be forgiven.

35. And whosoever shall speak against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit it is guilty of an eternal sin:

36. It shall not be forgiven him, neither in this world, nor in that which is to come: because they said, He hath an unclean spirit.

37. Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt; for the tree** is known by its fruit.

38. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

39. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

40. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

41. For by thy words^{††} thou shalt be justified, and by thy words thou shalt be condemned.

CHAPTER XXV.

THE PHARISEES SEEK A SIGN.
WHO ARE CHRIST'S RELATIVES.
MATT. XII. 38-50; MARK III. 31-35;

LUKE VIII. 19-21; XI. 16, 24-36.—*Galilee.*

1. Then certain of the scribes and Pharisees answered Him, saying, Master, we would see a sign from Thee.

2. But He answered and said unto them, when the multitudes were gathering together unto Him, This generation is an evil generation.

3. An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet:

4. For even as Jonah became a sign unto the Ninevites, so shall also the Son of Man be to this generation.

5. For as Jonah* was three days and three nights in the whale; so shall the Son of Man be three days and three nights[†] in the heart of the earth.

6. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it:

7. For they repented at the preaching of Jonah;[‡] and behold, a greater than Jonah is here.

8. The queen of the south shall rise up in the judgment with this generation, and shall condemn it.

9. For she came[§] from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

[†] Luke 12. 10. ^{**} Matt. 7. 1-18.

^{††} Rom. 10. 10.

* Jonah 1. 17. [†] See Appendix.

[‡] Jonah 3. 4, 5. [§] 1 Kings 10. 1-13.

10. No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they that enter in may see the light.

11. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light: but when it is evil, thy body also is full of darkness.

12. Look therefore whether the light that is in thee be not darkness.

13. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

14. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

15. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished.

16. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there:

17. And the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

18. And it came to pass, as He said these things, a certain woman out of the multitude lifted

up her voice, and said unto Him, Blessed is the mother that bare Thee, and the breasts which Thou didst suck.

19. But He said, Yea rather, blessed are they that hear the word of God, and keep it.

20. While He was yet speaking to the multitudes, behold, His mother and His brethren stood without, seeking to speak to Him.

21. And one said unto Him, Behold, Thy mother and Thy brethren stand without, seeking to speak with Thee.

22. But He answered and said unto him that told Him, Who is My mother? and who are My brethren?

23. And He stretched forth His hand towards His disciples, and said, Behold, My mother and My brethren!

24. For Whosoever shall do the will of My Father Who is in heaven, the same is My brother, and sister, and mother.

CHAPTER XXVI.

JESUS PREACHES TO PHARISEES. WOES AND WARNINGS. LUKE XI. 37-XII. 12.—*Galilee.*

1. Now as He spake,* a Pharisee asketh Him to dine with him: and He went in, and sat down to meat.

2. And when the Pharisee saw it, he marvelled that He had not first washed† before dinner.

|| Heb. 6. 4-8. 2 Pet. 2. 20-22.

* See Appendix. † Mark 7. 3.

3. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter;† but your inward part is full of extortion and wickedness.

4. Ye foolish ones, did not He that made the the outside make the inside also?

5. Howbeit give for alms those things which are within; and behold, all things are clean unto you.

6. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God:

7. But these ought ye to have done, and not to leave the other undone.

8. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.

9. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

10. And one of the lawyers answering saith unto Him, Master, in saying this Thou reproachest us also.

11. And He said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

12. Woe unto you! for ye build

the tombs of the prophets, and your fathers killed them.

13. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*.

14. Therefore also said the wisdom§ of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute;

15. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

16. From the blood of Abel|| unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation.

17. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

18. And when He was come out from thence, the scribes and the Pharisees began to press upon *Him* vehemently, and to provoke Him to speak of many things; laying wait for Him, to catch something out of His mouth.

19. In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another,

† See, in connection with this passage, Matt. 23, entire.

§ 1 Cor. 1. 24.

|| Gen. 4. 8; 2 Chron. 24, 20-22.

20. He began to say unto His disciples first of all, Beware ye of the heaven¶ of the Pharisees, which is hypocrisy.

21. But there is nothing covered up, that shall not be revealed:** and hid, that shall not be known.

22. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

23. And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do.

24. But I will warn you Whom ye shall fear: Fear Him, Who after He hath killed hath power to cast into hell; yea, I say unto you, fear Him.

25. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God.

26. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.

27. And I say unto you, Every one who shall confess Me before men, him shall the Son of Man also confess before the angels of God:

28. But he that denieth Me in the presence of men shall be de-

nied in the presence of the angels of God.

29. And every one who shall speak a word against the Son of Man, it shall be forgiven him:

30. But unto him that blasphemeth against the Holy Spirit it shall not be forgiven.

31. And when they bring you before the synagogues,†† and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say:

32. For the Holy Spirit shall teach you in that very hour what ye ought to say.

CHAPTER XXVII.

CHRIST'S DISCOURSE CONTINUED.
WARNINGS AND ENCOURAGEMENTS.
LUKE XII. 13-40.—*Galilee.*

1. And one out of the multitude said unto Him, Master, bid my brother divide the inheritance with me.

2. But He said unto him, Man, who made Me a judge or a divider over you?

3. And He said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

4. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

5. And he reasoned within himself, saying, What shall I do, be-

¶ Matt. 16. 6. ** Matt. 10. 26-33.

†† Matt. 10. 19, 20.

cause I have not where to bestow my fruits?

6. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.

7. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

8. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

9. So is he that layeth up treasure for himself, and is not rich toward God.

10. And He said unto His disciples, Therefore I say unto you Be not anxious* for *your* life, what ye shall eat; nor yet for your body, what ye shall put on.

11. For the life is more than the food, and the body than the raiment.

12. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

13. And which of you by being anxious can add a cubit unto his stature?

14. If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

15. Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

16. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shalt* He clothe you, O ye of little faith?

17. And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

18. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things:

19. Howbeit seek ye His kingdom, and these things shall be added unto you.

20. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

21. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

22. For where your treasure is, there will your heart be also.

23. Let your loins be girded about, and your lamps burning;

24. And be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.

* Matt. 6. 25-33. See Appendix.

25. Blessed are those servants, whom the lord when he cometh shall find watching:

26. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.

27. And if he shall come in the second watch, and if in the third,† and find *them* so, blessed are those *servants*.

28. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

29. Be ye also ready: for in an hour that ye think not the Son of Man cometh.

CHAPTER XXVIII.

THE SAME DISCOURSE CONTINUED.
SLAUGHTER OF GALILEANS. LUKE
XII. 41-XIII. 9.—*Galilee*.

1. And Peter said, Lord, speak-est Thou this parable unto us, or even unto all?

2. And the Lord said, Who then is the faithful and wise* steward, whom his lord shall set over his household, to give them their portion of food in due season?

3. Blessed is that servant, whom his lord when he cometh shall find so doing.

4. Of a truth I say unto you,

that he will set him over all that he hath.

5. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken;

6. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

7. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes;

8. But he that knew not,† and did things worthy of stripes, shall be beaten with few stripes.

9. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

10. I came to cast fire upon the earth; and what will I, if it is already kindled?

11. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

12. Think ye that I am come to give peace in the earth? I tell you, Nay;‡ but rather division:

13. For there shall be from

† The dead of night—vigilance specially commendable.

* Matt. 24. 45-51.

† Thus sins of ignorance are punishable, ignorance itself being sin.

‡ Matt. 10. 24-36.

henceforth five in one house divided, three against two, and two against three.

14. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

15. And He said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.

16. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass.

17. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?

18. And why even of yourselves judge ye not what is right?

19. For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him:

20. Lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison.

21. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

22. Now there were some present at that very season who told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

23. And He answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things?

24. I tell you, Nay; but except ye repent, ye shall all in like manner perish.

25. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem?

26. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

CHAPTER XXIX.

THE PARABLES OF THE BARREN FIG TREE AND THE SOWER; THE LATTER EXPLAINED. MATT. XIII. 1-23; MARK IV. 1-25; LUKE VIII. 4-18. —*Sea of Galilee.*

1. And He spake this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit* thereon, and found none.

2. And he said unto the vine-dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?

* Is. 5. 1-7.

3. And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

4. On that day went Jesus out of the house, and sat by the sea side: and they of every city resorted unto Him, and again He began to teach.

5. And there were gathered unto Him great multitudes, so that He entered into a boat, and sat; and all the multitude stood on the beach.

6. And He taught them many things in parables, and said unto them in His teaching, Hearken:

7. Behold the sower went forth to sow; and as He sowed, some seed fell by the way side, and the birds came and devoured it.

8. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

9. And when the sun was risen, because it had no moisture it was scorched; and because it had no root, it withered away.

10. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

11. And others fell into the good ground, and yielded fruit, growing up and increasing; and

brought forth, thirtyfold, and sixtyfold, and a hundredfold.

12. As He said these things, He cried, He that hath ears to hear, let him hear.

13. And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

14. And He answered and said unto them, Unto you it is given to know† the mysteries of the kingdom of heaven, but to them it is not given.

15. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.

16. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.

17. And unto them is fulfilled the prophecy‡ of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive:

18. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed;

19. Lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.

20. But blessed are your eyes

† 1 Cor. 2. 6-10. ‡ Is. 6. 9, 10.

for they see; and your ears, for they hear.‡

21. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

22. And when He was alone, they that were about Him with the twelve asked of Him the parables, and asked Him what this parable might be.

23. And He saith unto them, Know ye not this parable? and how shall ye know all the parables?

24. Hear then ye the parable of the sower.

25. Now the parable is this: The seed is the word of God. And those by the way side are those that have heard:

26. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart, that he may not believe and be saved.

27. And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy, and for awhile believe.

28. And they have no root in themselves, but endure for a

while; then, in time of temptation, or when tribulation or persecution ariseth because of the word, straightway they stumble, and fall away.

29. And others are they that are sown among the thorns, who bring no fruit to perfection.

30. These are they that have heard the word, and the pleasures of *this* life, and the cares of the world, and the deceitfulness¶ of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

31. And those are they that were sown upon the good ground; such as in an honest and good heart, having heard the word, understand it, accept it, and hold it fast,

32. And who verily bring forth fruit with patience; some thirtyfold, some sixtyfold, and some a hundredfold.

33. And He said unto them, Is the lamp** brought to be put under the bushel, or under the bed, and not to be put on the stand?

34. No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they who enter in may see the light.

35. For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light.

‡ Eph. 1. 17-19.

¶ Matt. 10. 22; Eph. 3. 17-19; Heb. 10. 35-39. ¶ Acts 5. 1-11. ** Matt. 5. 14-16.

36. If any man hath ears to hear, let him hear.

37. And He said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you. And more shall be given unto you.

38. Take heed therefore how ye hear: for whosoever hath†, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

CHAPTER XXX.

MORE PARABLES; TARES, MUSTARD SEED, HID TREASURE, AND OTHERS. MATT. XIII. 24-53; MARK IV. 26-34.—*Probably Near Capernaum.*

1. Another parable set He before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

2. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

3. But when the blade sprang up, and brought forth fruit, then appeared the tares also.

4. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

5. And he said unto them, An enemy hath done this.

6. And the servants say unto

him, Wilt thou then that we go and gather them up?

7. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

8. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

9. And He said So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

10. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.

11. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

12. And He said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

13. The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

14. Which indeed is less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs,

15. And putteth out great branches and becometh a tree: so

† See v. 15.

that the birds of the heaven can come and lodge in the branches, or under the shadow thereof.

16. Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

17. All these things spake Jesus in parables unto the multitudes; and with many such parables spake He the word unto them, as they were able to hear it:

18. And without a parable spake He nothing unto them: that it might be fulfilled which was spoken through the prophet*, saying,

10. I will open My mouth in parables; I will utter things hidden from the foundation of the world:

20. But privately to His own disciples He expounded all things.

21. Then He left the multitudes, and went into the house: and His disciples came unto Him, saying, Explain unto us the parable of the tares of the field.

22. And He answered and said, He that soweth the good seed is the Son of Man†, and the field is the world; and the good seed, these are the sons of the king-

dom; and the tares are the sons of the evil one;

23. And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

24. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

25. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

26. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

27. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

28. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

29. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach;

30. And they sat down, and ga-

* Ps. 78. 2.

† A suggestive term, often used by Christ in speaking of Himself, though never applied to Him by others: during His earthly life; but see Dan. 7. 13, 14; Rev. 1. 13.

thered the good into vessels, but the bad they cast away. So shall it be in the end of the world:

31. The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

32. Have ye understood all these things? They say unto Him, Yea.

33. And He said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

34. And it came to pass, when Jesus had finished these parables, He departed thence.

CHAPTER XXXI.

A STORM CALMED. THE LEGION AND THE SWINE. MATT. VIII. 18-34; MARK IV. 35-41; LUKE VIII. 22-39. —*Decapolis. Sea of Galilee. Capernaum.*

1. Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.

2. And there came a scribe and said unto Him, Master, I will follow Thee whithersoever Thou goest.

3. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests;

but the Son of Man hath not where to lay His head.

4. And another of the disciples said unto Him, Lord, suffer me first to go and bury my father.

5. But Jesus saith unto him, Follow Me; and leave the dead to bury their own dead.

6. And on that day, when even was come, He entered into a boat, and His disciples followed Him; and He said unto them, Let us go over unto the other side of the lake.

7. And leaving the multitude, they launched forth, and took Him with them, even as He was in the boat. And other boats were with Him.

8. But as they sailed He fell asleep. And there came down a great storm of wind on the lake, and the waves beat into the boat, insomuch that the boat was covered with the waves, and was now filling; and they were in jeopardy.

9. And He Himself was in the stern, asleep on the cushion: and they awake Him, and say unto Him, Master! Master! we perish. Save, Lord; carest Thou not that we perish?

10. And He awoke, and said unto them, Why are ye fearful? O ye of little faith? Then He arose and rebuked the wind and the raging of the water and said unto the sea, Peace, be still. And they ceased, and there was a great calm.

11. And He said unto them, Why are ye fearful? Where is your faith? Have ye not yet faith?

12. And they all marvelled, and feared exceedingly, and said one to another, Who then is this? What manner of Man is this? for He commandeth even the wind and the sea, and they obey Him.

13. And they came to the other side of the sea into the country of the Gerasenes, which is over against Galilee.

14. And when He was come out of the boat straightway there met Him out of the city a man* with an unclean spirit exceeding fierce, so that no man could pass by that way.

15. And for a long time he had worn no clothes, and abode not in any house, but had his dwelling in the tombs; and no man could bind him any more, no, not with a chain;

16. For oftentimes it had seized him: and he was kept under guard, and he had been often bound with fetters and chains;

17. And he had rent the chains asunder, and broken the fetters in pieces, and had been driven of the demon into the deserts: and no man had strength to tame him.

18. And always, night and day, in the tombs† and in the moun-

tains, he was crying out and cutting himself with stones.

19. And when he saw Jesus from afar, he ran and fell down before Him, and worshipped Him; and crying out with a loud voice he said, What have I to do with Thee, Jesus, Thou Son of the Most High God? Art Thou come hither to torment us before the time? I adjure Thee by God, torment me not.

20. For Jesus had said unto him, Come forth, thou unclean spirit, out of the man. And Jesus asked him, What is thy name? and he saith unto Him, My name is Legion; for we are many.

21. And they entreated Him, that He would not send them away out of the country into the abyss.

22. Now there was there on the mountain side a great herd of swine feeding. And the demons besought Him, saying, If Thou cast us out, send us away into the herd of swine, that we may enter into them: and He said unto them, Go.

23. And the demons came out from the man, and entered into the swine; and behold, the whole herd, about two thousand in number, rushed violently down the steep into the sea, and were drowned in the waters.

24. And when they that fed the swine saw what had been done, they

* Matthew mentions *two*. See Appen ix.

† Vaults, excavated in hilly and rocky places.

fled, and told it in the city and in the country.

25. And the whole city came out to see what it was that had come to pass. And they came to Jesus, and behold the man out of whom the legion of demons had been cast was sitting, clothed and in his right mind, at the feet of Jesus, and they were afraid.

26. And they that had seen the miracle told by what means he that was possessed with demons was healed, and also concerning the swine.

27. Then the whole multitude of the country of the Gerasenes round about began to beseech Him to depart from their borders, for they were taken with great fear. And He entered into a boat and returned.

28. And as He was entering into the boat the man that had been possessed with unclean spirits besought Him that he might be with Him.

29. And He suffered him not, but said unto him, Go home to thy friends; and tell them how great things the Lord hath done for thee, and how He hath had mercy on thee.

30. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

CHAPTER XXXII.

LEVI'S FEAST. PHARISEES FIND

FAULT. JAIRUS. A WOMAN CURED. MATT. IX. 1; 10-22; Mark II. 15-22; v. 21-34; LUKE v. 29-39; VIII. 40-8 —*Capernaum*.

1. And He entered into a boat, and crossed over again in the boat unto the other side; and a great multitude was gathered unto Him: and He was by the sea.

2. And as Jesus returned, the multitude welcomed Him, for they were all waiting for Him.

3. And He came into His own city. And Levi made Him a great feast in his own house:

4. And there was a great multitude of publicans and of others that were sitting at meat with Jesus and His disciples: for there were many, and they followed Him.

5. And the Pharisees and their scribes, when they saw that He was eating with the sinners and publicans, said unto His disciples, He eateth and drinketh with publicans and sinners.

6. And when Jesus heard it, He saith unto them, They that are whole have no need of a physician, but they that are sick.

7. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice:* for I came not to call the righteous, but sinners†.

8. And John's disciples and the Pharisees were fasting: and they come and say unto Him, Why do

* 1 Sam. 15. 22; Hos. 6. 6.

† Luke 15. 8-10; 1 Tim. 1. 15.

John's disciples and the disciples of the Pharisees fast, but Thy disciples fast not?

9. And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

10. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

11. No man seweth a piece of undressed† cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made; and also the piece from the new will not agree with the old.

12. And no man putteth new wine into old wine-skins: else the wine will burst the skins§ and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

13. And no man having drunk old *wine* desireth new: for he saith, The old is good.

14. While He spake these things behold, there came a man named Jairus, and he was a ruler of the synagogue:

15. And he fell down at Jesus' feet, and besought Him to come into his house; for he had an only

daughter, about twelve years of age, and she lay a dying.

16. And he worshipped Him, saying, My little daughter is at the point of death, (or is even now dead:)

17. *I pray Thee*, that Thou come and lay Thy hands on her, that she may be made whole and live.

18. And Jesus arose, and went with him, and *so did* His disciples; and a great multitude followed Him, and they thronged Him.

19. And a woman, who had an issue of blood|| twelve years, and had suffered many things of many physicians,

20. And had spent all that she had, (all her living) upon physicians, and could not be healed of any, and was nothing bettered, but rather grew worse,

21. Having heard the things concerning Jesus *she* came in the crowd behind, and touched the border of His garment.

22. For she said, If I touch but His garments, I shall be made whole.

23. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

24. And straightway Jesus, perceiving in Himself that the power *proceeding* from Him had gone

†. Cloth in that condition would shrink greatly when made wet, and would thus tear the old cloth around it.

§ Josh. 9. 4.

|| A disease that rendered her "unclean" according to the Levitical law. Perhaps this fact caused her stealth, and her desire to touch only His clothes.

forth, turned Him about in the crowd, and said, Who is it that touched Me? Who touched My garments?

25. And when all denied, His disciples, Peter and they that were with him, said unto Him, Master, Thou seest the multitudes press Thee and crush *Thee*, and sayest Thou, Who touched Me?

26. But Jesus said, Some one did touch Me: for I perceived that power had gone forth from Me:

27. And He looked round about to see her that had done this thing.

28. And when the woman, knowing what had been done to her, saw that she was not hid, she came trembling,

29. And falling down before Him declared in the presence of all the people for what cause she touched Him, and how she was healed immediately.

30. And He said unto her, Daughter, be of good cheer, thy faith hath made thee whole; go in peace and be whole of thy plague.

31. And the woman was made whole from that hour.

CHAPTER XXXIII.

JAIRUS' DAUGHTER RAISED.
THREE MEN CURED. NAZARENES
OFFENDED. MATT. IX. 23-X. 1; XIII.
54-8; MARK V. 34-VI. 7; LUKE VIII.
49-IX. 2.—*Capernaum. Nazareth.*
Galilee.

1. While He yet spake, they

come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the Master any further?

2. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe, and she shall be made whole.

3. And He suffered no man to follow with Him, save Peter, and James, and John the brother of James.

4. And they come to the house of the ruler of the synagogue; and He beholdeth the flute-players, and the crowd making a tumult, and *many* weeping and wailing* greatly.

5. And when He was entered in, He saith unto them, Give place. Weep not. Why make ye a tumult, and weep? the child is not dead, but sleepeth.

6. And they laughed Him to scorn. But He, having put them all forth, taketh the father of the child and her mother and them that were with Him, and goeth in where the child was.

7. And taking the child by the hand He saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

8. And straightway her spirit returned and the damsel rose up, and walked; for she was twelve years old.

* See 2 Chron. 35. 25; Jer. 9. 17, 18.

9. And they were amazed straightway with a great amazement.

10. And He charged them much that no man should know this: and He commanded that *something* should be given her to eat.

11. And the fame hereof went forth into all that land.

12. And as Jesus passed by from thence, two blind men† followed Him, crying out, and saying, Have mercy on us, Thou Son of David.

13. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto Him, Yea, Lord.

14. Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened.

15. And Jesus strictly charged them, saying, See that no man know it. But they went forth and spread abroad His fame in all that land.

16. And as they went forth, behold, there was brought to Him a dumb man possessed with a demon.

17. And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.

18. But the Pharisees said, By the prince of the demons casteth He out demons.

19. And He went out from thence; and He cometh into His own country; and His disciples follow Him.

20. And coming into His own country, when the sabbath was come, He taught them in their synagogue, insomuch that many hearing Him were astonished, and said,

21. Whence hath this Man this wisdom, and these mighty works? and, What is the wisdom that is given unto this Man, and *what mean* such mighty works wrought by His hands?

22. Is not this the carpenter, the son of Mary,‡ and brother§ of James, and Joses, and Judas, and Simon? and are not His sisters here with us? Whence hath this Man these things?

23. And they were offended in Him.

24. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

25. And he could there do no mighty work, because of their unbelief, save that He laid His hands upon a few sick folk, and healed them.

26. And He marvelled because of their unbelief.

27. And Jesus went about all

† Acts 1. 14.

§ These "brothers" and "sisters" of Jesus were probably children of Joseph and Mary born after the Christ.

the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

28. But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

29. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few.

30. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

31. And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

CHAPTER XXXIV.

THE TWELVE APOSTLES COMMISSIONED AND SENT OUT IN TWOS. MATT. x. 2-42; MARK VI. 8-11; LUKE IX. 1-5.—*Galilee.*

1. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother;

2. James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican;

3. James the son of Alphæus, and Thaddæus; Simon the Can-

anæan, and Judas Iscariot, who also betrayed Him.

4. These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

5. But go rather to the lost sheep* of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.

6. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.†

7. Take nothing for your journey; get you no gold, nor silver, nor brass in your purses;

8. No wallet for *your* journey, nor bread, nor money, neither two coats, nor shoes, (but *go* shod with sandals), nor staff: for the labourer is worthy of his food.‡

9. And into whatsoever city or village ye shall enter, search out who in it is worthy; and into whatsoever house ye enter, there abide§ till ye go forth.

10. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

11. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or

* Matt. 9. 36; 18. 12, 13.

† Acts 20. 33-35.

‡ Luke 10. 7; 1 Tim. 5. 18.

§ Luke 10. 33-42; Acts 16. 15.

that city, shake off the dust of your feet for a testimony against them.!

12. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

13. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, ¶ and harmless as doves.

14. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you;

15. Yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles.

16. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you** in that hour what ye shall speak,

17. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

18. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.

19. And ye shall be hated of all men for My Name's sake: but he that endureth to the end, the same shall be saved.

20. But when they persecute

you in this city, flee into the next: for verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of Man be come.

21. A disciple is not above his master, nor a servant above his lord.

22. It is enough for the disciple that he be as his master, and the servant as his lord.

23. If they have called the Master of the house Beelzebub, how much more *shall they call* them of His household!

24. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

25. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops.

26. And be not afraid†† of them that kill the body, but are not able to kill the soul: but rather fear Him, Who is able to destroy both soul and body in hell.

27. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered.

28. Fear not therefore; ye are of more value than many sparrows.

29. Every one therefore who shall confess Me before men,

¶ Acts 13. 51. ¶ Acts 23. 6.

** 2 Tim. 4. 16-18.

†† Ps. 27. 1-3; Dan. 3; Dan. 6.

Him will I also confess before My Father Who is in heaven.

30. But whosoever shall deny Me before men, Him will I also deny before My Father Who is in heaven.

31. Think not that I came to send peace on the earth: I came not to send peace, but a sword.

32. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes^{††} shall be they of his own household.

33. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

34. And he that doth not take his cross and follow after Me, is not worthy of Me.

35. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.

36. He that receiveth you receiveth Me, and he that receiveth Me, receiveth Him that sent Me.

37. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward;^{§§} and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

38. And whosoever shall give to

drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XXXV.

HEROD'S ALARM. MURDER OF JOHN THE BAPTIST. THE APOSTLES RETURN. MATT. XI. 1; XIV. 1, 2, 6-14; MARK VI. 14-16, 21-33; LUKE IX. 6-11; JOHN. VI. 1-3.—*Galilee. Peræa. Capernaum. N. E. Coast of Sea of Galilee.*

1. And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

2. And they went out throughout the villages, preaching the gospel, that men should repent.

3. And they cast out many demons, and anointed with oil many that were sick, and healed them.

4. At that season Herod the tetrarch heard the report concerning Jesus, for His Name had become known:

5. And he said, John the Baptist is risen from the dead, and therefore do these powers work in him.

6. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets.

7. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.

^{††} Mic. 7. 6. ^{§§} 2 Kings 4. 8-17.

8. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her.

9. For John said unto Herod, It is not lawful for thee to have thy brother's wife.

10. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe.

11. And when he heard him, he was much perplexed; and he heard him gladly.

12. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;

13. And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him;

14. And the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

15. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

16. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

17. And she came in straight-

way with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist.

18. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.

19. And straightway the king sent forth a soldier of his guard, and commanded to bring his head:

20. And he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

21. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb: and they went and told Jesus.

22. And the apostles gather themselves together unto Jesus; and they told Him all things, whatsoever they had done, and whatsoever they had taught.

23. And He saith unto them, Come ye yourselves apart into a desert place, and rest a while.

24. For there were many coming and going, and they had no leisure so much as to eat.

25. And they went away in the boat to a city called Bethsaida, the other side of the sea of Galilee, which is *the sea* of Tiberias.

26. And *the people* saw them going, and a great multitude followed Him, because they beheld

the signs which He did on them that were sick.

27. And they ran there together on foot from all the cities, and outwent Jesus and His disciples.

28. And He welcomed them, and spake to them of the kingdom of God, and them that had need of healing He healed.

29. And Jesus went up into the mountain, and there He sat with His disciples.

CHAPTER XXXVI.

FIVE THOUSAND FED. JESUS WALKS ON THE LAKE. MATT. XIV. 14-33; MARK VI. 34-52; LUKE IX. 12-17; JOHN VI. 4-21.—*Gennesaret, and the Lake.*

1. Now the passover, the feast of the Jews, was at hand.

2. And He came forth and saw a great multitude, and He had compassion on them, because they were as sheep not having a shepherd; and He began to teach them many things, and healed their sick.

3. Jesus therefore lifted up His eyes, and seeing that a great multitude cometh unto Him, saith unto Philip, Whence are we to buy bread, that these may eat?

4. And this He said to prove him: for He Himself knew what He would do.

5. Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.

6. And when the day was now far spent, His disciples came unto Him, and said, The place is desert, and the day is now far spent:

7. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

8. But Jesus said unto them, They have no need to go away; give ye them to eat.

9. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

10. And He saith unto them, How many loaves have ye? go and see.

11. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

12. Jesus said Bring them hither to Me. Now there was much grass in the place.

13. And He said unto His disciples, Make the people sit down in companies, about fifty each.

14. And they did so, and made them all sit down. And they sat down in ranks, by hundreds, and by fifties;

15. And He took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake the loaves; and He gave to the disciples to set before them.

16. And the two fishes divided He among them all, as much as they would. And they did all eat, and were filled.

17. And when they were filled, He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost.

18. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

19. And they that did eat were about five thousand men, beside women and children.

20. When therefore the people saw the sign which He did, they said, This is of a truth the Prophet that cometh into the world.

21. Jesus therefore perceiving, when evening came, that they were about to come and take Him by force, to make Him king,

22. He straightway constrained the disciples to enter into the boat, and to go before Him unto the other side, to Bethsaida, while He Himself should send the multitudes away.

23. And His disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum.

24. And after He had taken leave of them, and after He had sent the multitudes away, He went up into the mountain apart to pray: and when even was come, He was there alone.

25. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew.

26. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary: and He alone on the land.

27. When therefore they had rowed about five and twenty or thirty furlongs, seeing them distressed in rowing, in the fourth watch of the night He came unto them, walking upon the sea.

28. And the disciples beheld Jesus walking on the sea, and drawing nigh unto the boat: and He would have passed by them:

29. But when they saw Him walking on the sea, they were troubled, saying, It is an apparition;* and they cried out for fear: for they all saw Him, and were troubled.

30. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

31. They were willing therefore to receive Him into the boat.

32. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee upon the waters. And He said, Come.

33. And Peter went down from the boat, and walked upon the waters, to come to Jesus.

34. But when he saw the wind, he was afraid; and beginning to

* Luke 24. 36-8.

sink, he cried out, saying, Lord, save me.

35. And immediately Jesus stretched forth His hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

36. And when they were gone up into the boat, the wind ceased, and straightway the boat was at the land whither they were going.

37. And they that were in the boat worshipped Him, saying, Of a truth Thou art the Son of God.†

38. And they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

CHAPTER XXXVII.

NUMBERS HEALED. DISCOURSE IN THE SYNAGOGUE. MATT. XIV. 34-6; MARK VI. 53-6; JOHN VI. 22-40.—*Capernaum*.

1. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

2. And when they were come out of the boat, straightway *the people* knew Him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard He was.

3. And wheresoever He entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought

Him that they might touch if it were but the border of His garment:

4. And as many as touched Him were made whole.

5. On the morrow the multitude that stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with His disciples into the boat, but *that* His disciples went away alone

6. (Howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks):

7. When the multitude therefore saw that Jesus was not there, neither His disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.

8. And when they found Him on the other side of the sea, they said unto Him, Rabbi, when comest Thou hither?

9. Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw signs, but because ye ate of the loaves, and were filled.

10. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you; for Him the Father, *even* God, hath sealed.*

11. They said therefore unto

† Ps. 2. 7; Luke 1. 35; Rom. 1. 4.

* Acts 2. 22.

Him, What must we do, that we may work the works of God?

12. Jesus answered and said unto them, This is the work of God, that ye believe on Him† Whom He hath sent.

13. They said therefore unto Him, What then doest Thou for a sign, that we may see, and believe Thee? what workest Thou?

14. Our fathers ate the manna in the wilderness; as it is written, He gave them bread‡ out of heaven to eat.

15. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but My Father giveth you the true bread out of heaven.

16. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

17. They said therefore unto Him, Lord, evermore give us this bread.

18. Jesus said unto them, I am the Bread of Life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.

19. But I said unto you, that ye have seen Me, and yet believe not.

20. All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out.

21. For I am come down from heaven, not to do Mine own will, but the will of Him that sent Me.

22. And this is the will of Him that sent Me, that of all that which He hath given Me I should lose nothing, but should raise it up at the last day.

23. For this is the will of My Father, that every one that be- holdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day.

CHAPTER XXXVIII.

SYNAGOGUE DISCOURSE CONTINUED. MANY DISCIPLES OFFENDED. JOHN VI. 41-VII. 1.—*Capernaum*.

1. The Jews therefore murmured concerning Him, because He said, I am the Bread that came down out of heaven.

2. And they said, Is not this Jesus, the Son of Joseph, Whose father and mother we know? how doth He now say, I am come down out of heaven?

3. Jesus answered and said unto them, murmur not among yourselves. No man can come to Me except the Father that sent Me draw him: and I will raise him up in the last day.

4. It is written in the prophets* And they shall all be taught of God.

5. Every one that hath heard from the Father, and hath learned, cometh unto Me.

† 1 John 3. 23. ‡ Ex. 16; Ps. 78. 24.

* Is. 54. 13; Jer. 31. 33.

6. Not that any man hath seen the Father, save He that is from God, He hath seen the Father.

7. Verily, verily, I say unto you, He that believeth hath eternal life. I am the Bread of Life.

8. Your fathers did eat the manna in the wilderness, and they died.

9. This is the Bread that cometh down out of heaven, that a man may eat thereof, and not die.

10. I am the living Bread that came down out of heaven: if any man eat of this Bread, he shall live forever: yea and the Bread that I will give is My flesh, for the life of the world.

11. The Jews therefore strove one with another, saying, How can this Man give us His flesh to eat?

12. Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves.

13. He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day.

14. For My flesh is meat indeed, and My blood is drink indeed.

15. He that eateth My flesh and drinketh My blood abideth in Me, and I in him.

16. As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me.

17. This is the Bread that came down out of heaven: not as the fathers did eat, and died: he that eateth this Bread shall live forever.

18. These things said He in the synagogue, as He taught in Capernaum.

19. Many therefore of His disciples, when they heard *this*, said, This is a hard saying; who can hear it?

20. But Jesus knowing in Himself that His disciples murmured at this, said unto them, Doth this cause you to stumble?

21. *What* then if ye should behold the Son of Man ascending where He was before?

22. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

23. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray Him.

24. And He said, For this cause have I said unto you, that no man can come unto Me, except it be given unto him of the Father.

25. Upon this many of His disciples went back, and walked no more with Him. Jesus said therefore unto the twelve, Would ye also go away?

26. Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

27. And we have believed and

know that Thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil?†

28. Now He spake of Judas the son of Simon Iscariot, for he it

† It may be well here to explain one of the particulars in which it is worth following the suggestions of the American Revisers of the New Testament. The two Greek terms *diabolos* and *daimon*, are alike translated "devil" by the English Revisers, although, when that word stands for *daimon*, the sign "Gr. demon" appears in the margin. In these pages, however, *daimon* is uniformly rendered "demon"; and wherever devil appears as above it stands for the Greek term *diabolos*. Let the reader note this point, and it will be found that the tempter of Christ and of Judas was, not a *demon*, but *diabolus*. The remembrance of this point throws a terrible emphasis upon the above words of Christ, "Did not I choose you the twelve, and one of you is a *diabolus*?"

was that should betray Him, being one of the twelve.

29. And after these things Jesus walked in Galilee: for He would not walk in Judæa, because the Jews sought to kill Him.‡

‡ This stage of the ministry of Christ is generally connected with the third Passover in His public career. Three chapters back in the history we read (Chap. 36. 1, 2 p. 70), "Now the passover, the feast of the Jews, was at hand. And He came forth and saw a great multitude,"—perhaps on their way to the feast—"and He had compassion on them, because they were as sheep not having a shepherd." He appears not to have attended the feast on this occasion. The fact is not stated and accounted for in precise terms, but there is no record of His attendance, and a sufficient reason for His absence appears in the above statement—"Jesus walked in Galilee: for He would not walk in Judæa, because the Jews sought to kill Him."

PART V.

From the Third Passover in Christ's Ministry Until His Final Departure from Galilee.

Time: Six Months.

CHAPTER XXXIX.

PHARISAIC TRADITIONS CON-
DEMNED. MATT. xv. 1-20; MARK
vii. 1-23.—*Capernaum.*

1. And there are gathered together unto Jesus the Pharisees, and certain of the scribes, who had come from Jerusalem. and had seen that some of His disciples ate their bread with defiled, that is, unwashed, hands.

2. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders:

3. And *when they come* from the marketplace, . except they wash themselves, they eat not: and many other things there be, which they have received to hold, washings of cups, and pots, and brassen vessels.

4. And the Pharisees and the

scribes ask Him, Why walk not Thy disciples according to the tradition of the elders, but eat their bread with defiled hands? for they wash not their hands when they eat bread.

5. And He answered and said unto them. Why do ye also transgress the commandment of God because of your tradition?

6. Well did Isaiah prophesy of you hypocrites, as it is written,* This people honoureth Me with their lips, but their heart is far from Me.

7. But in vain do they worship Me, teaching *as their* doctrines the precepts of men.

8. Ye leave the commandment of God, and hold fast the tradition of men.

9. And He said unto them, Full well do ye reject the command-

* Is. 29. 13.

ment of God, that ye may keep your tradition.

10. For God said, through Moses,† Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death;‡

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God;

12. Ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

13. And He called to Him the multitude again, and said unto them, Hear Me all of you, and understand;

14. There is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.

15. And when He was entered into the house from the multitude, then came the disciples, and said unto Him, Knowest Thou that the Pharisees were offended, when they heard this saying?

16. But He answered and said, Every plant which My heavenly Father planted not, shall be rooted up.

17. Let them alone: they are

blind guides. And if the blind guide the blind, both shall fall into a pit.

18. And Peter answered and said unto Him, Declare unto us the parable.

19. And He saith unto them, Are ye so without understanding also?

20. Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught?

21. *This He said*, making all meats clean. And He said, That which proceedeth out of the mouth cometh forth out of the heart; that defileth the man.§

22. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, false witness, an evil eye, railing, pride, foolishness:

23. All these evil things proceed from within and defile the man.

CHAPTER XL.

SYROPHENICIAN'S DAUGHTER CURED: DEAF AND DUMB MAN, AND OTHERS. FOUR THOUSAND FED. MATT. XV. 21-38; MARK VII. 31-VIII. 9.—*Borders of Tyre and Sidon. Decapolis.*

1. And from thence He arose

† Ex. 20. 12; Deut. 5. 16. ‡ Ex. 21. 17.

§ James 3. 6.

and went away into the borders of Tyre and Sidon.

2. And He entered into a house, and would have no man know it: and He could not be hid.

3. But straightway a Canaanitish woman, whose little daughter had an unclean spirit, having heard of Him, came out from those borders,

4. And fell down at His feet and cried, saying, Have mercy on Me, O Lord, Thou Son of David: my daughter is grievously vexed with a demon.

5. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.*

6. But He answered and said, I was not sent but unto the lost sheep of the house of Israel.

7. But she came and worshipped Him, saying, Lord, help me. And she besought Him that He would cast forth the demon out of her daughter.

8. Now the woman was a Greek, a Syrophœnician by race. And He said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

9. But she answered and saith unto Him, Yea, Lord; even the dogs under the table eat of the children's crumbs, which fall from their masters' table.

10. Then Jesus answered and said unto her, O woman, great is thy faith: for this saying go thy way; be it done unto thee even as thou wilt: the demon is gone out of thy daughter.

11. And her daughter was healed from that hour. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

12. And again He went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis; and He went up into the mountain and sat there.

13. And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet;

14. And He healed them: inso-much that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

15. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to lay His hand upon him.

16. And He took him aside from the multitude privately, and put His fingers into his ears, and He spat, and touched his tongue;

17. And looking up to heaven,

* Acts 16. 16-19.

He sighed, and saith unto him, Ephphatha, that is, Be opened.

18. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

19. And He charged them that they should tell no man:† but the more He charged them, so much the more a great deal they published it.

20. And they were beyond measure astonished, saying, He hath done all things well: He maketh even the deaf to hear, and the dumb to speak.

21. In those days, when there was again a great multitude, and they had nothing to eat, Jesus called unto Him His disciples, and saith unto them,

22. I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat:

23. And if I send them away fasting to their home, they will faint in the way; and some of them are come from far.

24. And His disciples answered Him, Whence shall one be able to fill so great a multitude with bread here in a desert place?

25. And He asked them, How many loaves have ye? And they said, Seven. And Jesus commandeth the multitude to sit down on the ground:

26. And He took the seven

loaves, and having given thanks, He brake, and gave to His disciples, to set before them: and they set them before the multitude.

27. And they had a few small fishes: and having blessed them, He commanded to set these also before them.

28. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.

29. And they that did eat were four thousand men, beside women and children.

CHAPTER XLI.

PHARISEES AGAIN WANT A SIGN. LEAVEN OF THE PHARISEES. PETER ACKNOWLEDGES THE CHRIST. MATT. XV. 39-XVI. 20; MARK. VIII. 10-30; LUKE IX. 18-21.—*Dalmanutha. Bethsaida. Cæsarea Philippi.*

1. And He sent away the multitudes, and straightway He entered into the boat with His disciples, and came into the parts of Dalmanutha, or the borders of Magadan.

2. And the Pharisees and Sadducees came, and tempting Him asked Him to show them a sign* from heaven.

3. And He sighed deeply in His spirit, and saith, Why doth this generation seek a sign?

4. And He answered and said unto them, When it is evening,

† Matt. 8. 4; 12. 16-20; Mark 8. 26.

* See Chapter 25.

ye say, *It will be* fair weather: for the heaven is red.

5. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring.

6. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times.

7. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah.

8. He left them, and again entering into *the boat* departed to the other side.

9. And the disciples came to the other side and forgot to take bread; and they had not in the boat with them more than one loaf.

10. And He charged them, saying, Take heed, beware of the leaven of the Pharisees and Sadducees, and the leaven of Herod.

11. And they reasoned one with another, saying, We have no bread.

12. And Jesus perceiving it saith unto them, O ye of little faith, Why reason ye because ye have no bread?

13. Do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

14. When I brake the five loaves among the five† thousand, how

many baskets full of broken pieces took ye up? They say unto Him, Twelve.

15. And when the seven among the four† thousand, how many basketfuls of broken pieces took ye up? and they say unto Him, Seven.

16. And He said unto them, Do ye not yet understand? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

17. Then understood they how that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

18. And they come unto Bethsaida. And they bring to Him a blind man, and beseech Him to touch him.

19 And He took hold of the blind man by the hand, and brought him out of the village;

20. And when He had spit on his eyes, and laid His hands upon him, He asked him, Seest thou again?

21. And he looked up, and said, I see men; for I behold *them* as trees, walking.

22. Then again He laid His hands upon his eyes; and he looked stedfastly, and was restored and saw all things clearly.

23. And He sent him away to

† Chapter 36.

† Chapter 40.

his home, saying, Do not even enter into the village.

24. And Jesus went forth, and His disciples, into the villages of Cæsarea Philippi: and in the way it came to pass, as He was praying alone, the disciples were with Him:

25. And He asked them, saying, Who do the multitudes say that I the Son of Man am?

26. And they answering said, Some say, John the Baptist;§ but others say, Elijah;|| others, Jeremiah; and others, that one of the old prophets is risen again.

27. He saith unto them, But who say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God.

28. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father Who is in heaven.

29. And I also say unto thee, that thou art Peter,¶ and upon this rock I will build My church,** and the gates of Hades shall not prevail against it.

30. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt

loose on earth shall be loosed in heaven.

31. Then charged He the disciples that they should tell no man that He was the Christ.

CHAPTER XLII.

JESUS FORETELLS HIS DEATH, RESURRECTION, ETC. THE TRANSFIGURATION. MATT. XVI. 21.-XVII. 13; MARK VIII. 31-IX. 13; LUKE IX. 22-36.—*Cæsarea Philippi. Hermon.*

1. From that time began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and the scribes, and be killed, and the third day be raised up.

2. And He spake the saying openly. And Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall never be unto Thee.

3. But He turning about, and seeing His disciples, rebuked Peter, and saith, Get thee behind Me, Satan: thou art a stumbling-block unto Me: for thou mindest not the things of God, but the things of men.

4. And He called unto Him the multitude with His disciples, and said unto them, If any man would come after Me, let him deny himself, and take up his cross, and follow Me.

5. For whosoever would save his life shall lose it; and whoso-

§ Matt. 14. 1, 2. ¶ Mark 6. 15; Mal. 4. 5.

¶ John 1. 42. ** Eph. 2. 20; Lev. 21. 14.

ever shall lose his life for My sake and the gospel's shall save it.*

6. For what doth it profit a man, to gain the whole world, and forfeit his life?

7. For what should a man give in exchange† for his life?

8. For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He cometh in the glory of His Father with the holy angels.

9. For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds.‡

10. And He said unto them, Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in His kingdom—till they see the kingdom of God come with power.

11. And it came to pass about eight days after these sayings, He took with Him Peter and James, and John his brother, and went up into a high mountain apart by themselves to pray.

12. And as He was praying, He was transfigured before them: the fashion of His countenance was

altered, and His face did shine as the sun,§

13. And His garments became glistering, exceeding white; so as no fuller on earth can whiten them—white as the light, and dazzling.

14. And behold, there appeared unto them two men, who were Moses and Elijah; who appeared in glory, and they were talking with Jesus of His decease which He was about to accomplish at Jerusalem.

15. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw His glory, and the two men that stood with Him.

16. And it came to pass, as they were parting from Him, Peter said unto Jesus, Master, it is good for us to be here:||

17. And let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah: not knowing what he said.

18. For he knew not what to answer; for they became sore afraid.

19. While he was yet speaking, behold, a bright cloud overshadowed them: and they feared as they entered into the cloud.

20. And behold, there came a

§ Ex. 34. 29-35.

|| Contrast this whole scene with that of Sinai, as recorded in Heb. 12. 18-1; in the one case "brightness" and in the other, "blackness, and darkness;" in the one case "It is good for us to be here," and in the other, "Exceedingly fear and quake," etc.

* John 12. 25. † Ps. 49. 8.

‡ Rom. 2. 6-11; 2 Cor. 5. 10.

voice¶ out of the cloud, saying, This is My beloved Son, in Whom I am well pleased; hear** ye Him.

21. And when the disciples heard it, they fell on their face, and were sore afraid.

22. And when the voice came, Jesus was found alone. And Jesus came and touched them and said, Arise, and be not afraid.††

23. And suddenly lifting up their eyes, and looking round about, they saw no one any more, save Jesus only with themselves.

24. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of Man be risen from the dead.

25. And they kept the saying, questioning among themselves what the rising from the dead should mean.

26. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come?

27. And He answered and said, Elijah indeed cometh first, and restoreth all things:‡‡ and how is it written of the Son of Man, that He should suffer many things and be set at nought?

28. But I say unto you, that Elijah is come already, and they knew him not, but did unto him

whatsoever they listed, even as it is written of him. Even so shall the Son of Man also suffer of them.

29. Then understood the disciples that He spake unto them of John the Baptist.

30. And they held their peace, and told no man in those days any of the things which they had seen.

CHAPTER XLIII.

A DEMONIAK CURED. TRIBUTE MONEY BY MIRACLE. WHO SHALL BE GREATEST? MATT. XVII. 14-XVIII. 5; MARK. IX. 14-37; LUKE IX. 37-48. *Cæsarea Philippi. Galilee. Capernaum.*

1. And it came to pass, on the next day, when they were come down from the mountain, a great multitude met Him.

2. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

3. And straightway all the multitude, when they saw Him, were greatly amazed, and running to Him saluted Him.

4. And He asked them, What question ye with them?

5. And one of the multitude answered Him, Master, I brought unto Thee my son, who hath a dumb spirit. He is epileptic, and suffereth grievously.

6. And he came kneeling to

¶ 2 Pet. 1. 17, 18. ** Deut. 18. 15, 19.

†† Rev. 1. 17.

‡‡ Mal. 4. 5, 6; 1 Kings 13. 17-21, 30-40.

Him, and saying, Lord, have mercy on my son: I beseech Thee to look upon my son; for he is mine only child:

7. And behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely.

8. And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away:

9. And I besought Thy disciples to cast it out; and they could not.

10. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

11. And they brought him unto Him: and when he saw Him, as he was yet a coming, straightway the evil spirit dashed him down, and tare him grievously: and He fell on the ground, and wallowed foaming.

12. And He asked his father, How long time is it since this hath come unto him? And he said, From a child.

13. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us.

14. And Jesus said unto him, If thou canst! All things are possible to him that believeth.

15. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

16. And when Jesus saw that a multitude came running together, He rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

17. And having cried out, and torn him much, he came out: and *the child* became as one dead; inasmuch that the more part said, He is dead.

18. But Jesus took him by the hand, and raised him up; and he arose. And He healed the boy, and gave him back to his father.

19. And the boy was cured from that hour. And they were all astonished at the majesty of God.

20. And when He was come into the house, His disciples asked Him privately, Why could not we cast it out? And He saith unto them, Because of your little faith:

21. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain*, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

22. And He said unto them, This kind can come out by nothing, save by prayer.

23. And they went forth from

* 1 Cor. 13. 2.

thence, and passed through Galilee; and He would not that any man should know it.

24. For while they abode in Galilee, while all were marvelling at all the things which He did, He said unto His disciples, Let these words sink into your ears:

25. For the Son of Man shall be delivered up into the hands of men. And they shall kill Him; and when He is killed, after three days He shall rise again. And they were exceeding sorry.

26. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask Him about this saying.

27. And there arose a reasoning among them,† which of them should be greatest.

28. And they came to Capernaum; and they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea.

29. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

30. And when he said, From

strangers, Jesus said unto him, Therefore the sons are free.

31. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up.

32. And when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for Me and thee.

CHAPTER XLIV.

WHO SHALL BE GREATEST? JESUS DISCOURSES OF HUMILITY, SELF DENIAL, &c. MATT. XVIII. 1-20; MARK. IX. 33-50; LUKE IX. 46-50.—*Capernaum.*

1. And when they were come to Capernaum, when He was in the house, in that hour came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven?

2. But when Jesus saw the reasoning of their heart, He asked them, What were ye reasoning in the way?

3. But they held their peace: for they had disputed one with another in the way, who *was* the greatest.

4. And He sat down, and called the twelve; and He saith unto them, If any man would be first, he shall be last of all, and minister of all.

5. And He took a little child, and set him in the midst of them: and taking him in His arms, He said unto them, Verily I say unto

† This dispute appears to have commenced among the disciples when they were "in the way" to Capernaum; afterwards (see next Chapter) they brought it to Christ for settlement.

you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

6. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

7. And whoso shall receive one such little child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same is great.

8. And John answered and said unto Him, Master, we saw one casting out demons in Thy Name: and we forbade him, because he followed not with us.

9. But Jesus said, Forbid him not: for there is no man that shall do a mighty work in My Name, and be able quickly to speak evil of Me.

10. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

11. And whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him if a great millstone* were hanged about his neck, and he were sunk in the depth of the sea.

12. Woe unto the world because

of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

13. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.

14. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell.

15. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched.†

16. For every one shall be salted with fire. Salt is good;‡ but if the salt have lost its saltiness, wherewith will ye season it?

17. Have salt in yourselves, and be at peace one with another.

18. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Who is in heaven.

19. How think ye? if any man have a hundred sheep,§ and one of them be gone astray, doth he

* Greek *Mulos onikos* — a millstone worked by an ass.

† Is. 63. 24. ‡ Lev. 2. 13.

§ Is. 53. 6; Luke 15. 3-10; 1 Tim. 1. 15.

not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

20. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

21. Even so it is not the will of your Father Who is in heaven, that one of these little ones should perish.

22. And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

23. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

24. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.**

25. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose†† on earth shall be loosed in heaven.

26. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall

ask, it shall be done for them of My Father Who is in heaven.

27. For where two or three are gathered together in My Name, there am I in the midst of them.

CHAPTER XLV.

OF FORGIVENESS. LEAVING GALILEE. REJECTED IN SAMARIA. MATT. XVIII. 21-35; LUKE IX. 51-6; JOHN VII. 2-10.—*Capernaum. Samaria.*

1. Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

2. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

3. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

4. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents.

5. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold,* and his wife, and children, and all that he had, and payment to be made.

6. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

7. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

‡ Lev. 19. 17. 18.

† Deut. 19. 15; Heb. 10. 28.

** 1 Cor. 5. 11-13; 2 Thess. 3. 6, 14, 15.

†† Matt. 16. 19.

* Lev. 25. 39; 2 Kings 4. 1.

8. But that servant went out, and found one of his fellow-servants, who owed him a hundred pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

9. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

10. And he would not: but went and cast him into prison, till he should pay that which was due.

11. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

12. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even† as I had mercy on thee?

13. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

14. So shall also My heavenly Father do unto you,‡ if ye forgive not every one his brother from your hearts.

15. Now the feast of the Jews, the feast of tabernacles,§ was at hand.

† Eph. 4. 32. ‡ James 2. 13.

§ For particulars of this feast read Ex. 23. 16; Lev. 23. 34-43; Deut. 16. 13-15; Neh. 8. 14-18.

16. His brethren therefore said unto Him, Depart hence, and go into Judæa, that Thy disciples also may behold Thy works which Thou doest.

17. For no man doeth anything in secret, and himself seeketh to be known openly.

18. If Thou doest these things, manifest Thyself to the world.

19. For even His brethren did not believe on Him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready.

20. The world cannot hate you; but Me it hateth, because I testify of it that its works are evil.

21. Go ye up unto the feast: I go not up yet unto this feast: because My time is not yet fulfilled.

22. And having said these things unto them, He abode *still* in Galilee.

23. But when his brethren were gone up unto the feast, then went He also up, not public'y, but as it were in secret.¶

24. And it came to pass, when the days were well-nigh come that He should be received up, He stedfastly set His face to go to Jerusalem, and sent messengers before His face:

25. And they went, and entered into a village of the Samaritans, to make ready for Him.

26. And they did not receive Him, because His face was as

¶ Luke 9. 53. See Appendix.

though He were going to Jerusalem.[†]

27. And when His disciples James and John saw *this*, they said, Lord, wilt Thou that we bid fire to come down from heaven, and consume them?*

28. But He turned, and rebuked them. And they went to another village.

CHAPTER XLVI.

"FOLLOW ME." SEVENTY DISCIPLES SENT OUT. TEN LEPROUS CLEANSED. MATT. XIX. 1, 2; MARK X. 1; LUKE IX. 57-X. 16; XVII. 11-19. —*Capernaum, Eastward and Southward.*

1. And as they went in the way, a certain man said unto Him, I will follow Thee whithersoever Thou goest.

2. And Jesus said unto Him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of Man hath not where to lay His head.

3. And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father.

4. But He said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

5. And another also said, I will follow Thee, Lord; but first suffer me to bid farewell to them that are at my house.

6. But Jesus said unto him, No

man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

7. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither He Himself was about to come.

8. And He said unto them, The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

9. Go your ways: behold, I send you forth as lambs in the midst of wolves.

10. Carry no purse, no wallet, no shoes; and salute no man on the way.

11. And into whatsoever house ye shall enter, first say, Peace be to this house.

12. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

13. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

14. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

[†] John 4. 9. ** 2 Kings 1. 9-14.

* Matt. 19. 12; Mark 10. 1.

15. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh.

16. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

17. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

18. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you.

19. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.

20. He that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me, rejecteth Him that sent Me.

21. And it came to pass when Jesus had finished these words, He departed from Galilee, and came into the borders of Judæa and beyond Jordan:

22. And great multitudes come together unto Him again; and, as He was wont, He taught them again; and He healed them there.

23. And it came to pass, as they were on the way to Jerusalem, that He was passing along the borders of Samaria and Galilee.

24. And as He entered into a certain village, there met Him ten men that were lepers, who stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us.

25. And when He saw them, He said unto them, Go and shew yourselves unto the priests.*

26. And it came to pass, as they went, they were cleansed.

27. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at His feet, giving Him thanks: and he was a Samaritan.

28. And Jesus answering said, Were not the ten cleansed? but where are the nine?

29. Were there none found that returned to give glory to God, save this stranger?

30. And He said unto him, Arise, and go thy way: thy faith hath made thee whole.

* Lev. 13. 2.

PART VI.

The Feast of Tabernacles, and Subsequent Events up to Christ's Arrival at Bethany Six days Before His Fourth Passover.

Time: Twenty-five Weeks.

CHAPTER XLVII.

JESUS AT THE FEAST OF TABER-
NACLES: TEACHES PUBLICLY. JOHN
VIII. 11-36.—*Jerusalem.*

1. The Jews therefore sought Him at the feast, and said, Where is He?

2. And there was much murmuring among the multitudes concerning Him:

3. Some said, He is a good Man; others said, Not so, but He leadeth the multitude astray.

4. Howbeit no man spake openly of Him for fear of the Jews.

5. But when it was now the midst of the feast Jesus went up into the temple, and taught.

6. The Jews therefore marvelled, saying, How knoweth this Man letters,* having never learned?

* Matt. 13. 54.

7. Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me.

8. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or *whether* I speak from Myself.

9. He that speaketh from himself seeketh his own glory: but He that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him.

10. Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill Me?

11. The multitude answered, Thou hast a demon: who seeketh to kill Thee? Jesus answered and said unto them, I did one work, and ye all marvel because thereof.

12. Moses hath given you circumcision (not that it is of Moses

but of the fathers); and on the sabbath ye circumcise† a man.

13. If a man receive circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with Me, because I made a man altogether whole on the sabbath?†

14. Judge not according to appearance, but judge righteous judgment.

15. Some therefore of them of Jerusalem said, Is not this He Whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him.

16. Can it be that the rulers indeed know that this is the Christ?

17. Howbeit we know this Man whence He is: but when the Christ cometh, no man knoweth whence He is.

18. Jesus therefore cried in the temple, teaching and saying, Ye both know Me, and know whence I am; and I am not come of Myself, but He that sent Me is true, Whom ye know not.

19. I know Him; because I am from Him, and He sent Me.

20. They sought therefore to take Him: and no man laid his hand on Him, because His hour was not yet come.

21. But of the multitude many believed on Him; and they said, When the Christ shall come, will He do more signs than those which this Man hath done?

22. The Pharisees heard the multitude murmuring these things concerning Him; and the chief priests and the Pharisees sent officers to take Him.

23. Jesus therefore said, Yet a little while am I with you, and I go unto Him that sent Me.

24. Ye shall seek Me, and shall not find Me: and where I am, ye cannot come.

25. The Jews therefore said among themselves, Whither will this Man go that we shall not find Him? will He go into the Dispersion among the Greeks, and teach the Greeks?

26. What is this word that He said, Ye shall seek Me, and shall not find Me: and where I am, ye cannot come?

CHAPTER XLVIII.

THE SAME CONTINUED. JOHN VII. 37-VIII. 29.—*Jerusalem.*

1. Now on the last day, the great day of the feast,* Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

2. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water.†

3. But this spake He of the Spirit, which they that believed

* On the eighth (*i. e.* the last) day of the Feast of Tabernacles it was customary, amid loud rejoicings and the singing of Ps. 12. 3, to fetch water from the well of Siloam to be poured on the altar. † Is. 58. 11; Zech. 13. 1; 14. 8.

† Lev. 12. 3. † John 5. 5-9.

on Him were to receive: for the Spirit was not yet *given*; because Jesus was not yet glorified.

4. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the Prophet.

5. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?

6. Hath not the scripture said that the Christ cometh of the seed of David,[†] and from Bethlehem, the village where David was?

7. So there arose a division in the multitude because of Him. And some of them would have taken Him; but no man laid hands on Him.

8. The officers therefore came to the chief priests and Pharisees;

9. And they said unto them, Why did ye not bring Him? The officers answered, Never man so spake.

10. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on Him, or of the Pharisees?

11. But this multitude that knoweth not the law are accursed.

12. Nicodemus[§] saith unto them (he that came to Him before, being one of them), Doth our law judge a man, except it

first hear from himself| and know what he doeth?

13. They answered and said unto Him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

14. ¶[And they went every man unto his own house: but Jesus went unto the mount of Olives.

15. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

16. And the scribes and the Pharisees bring a woman taken in adultery;

17. And having set her in the midst, they say unto Him, Master, this woman hath been taken in adultery, in the very act.

18. Now in the law Moses commanded us to stone such:** what then sayest Thou of her?

19. And this they said, tempting Him, that they might have *whereof* to accuse Him.

20. But Jesus stooped down, and with His finger wrote on the ground,

21. But when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

22. And again He stooped down, and with His finger wrote on the ground.

23. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst.

24. And Jesus lifted up Himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord.

25. And Jesus said, Neither do I

| Deut. 19. 16-19.

¶ This passage is of very doubtful authority, and is virtually rejected in the Revised Version.

** Lev. 20. 10; Deut. 22. 22.

† Ps. 89. 4; 132. 11; Mic. 5. 2.

§ John 3. 2.

condemn thee: go thy way; from henceforth sin no more.]

26. Again therefore Jesus spake unto them, saying, I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life.

27. The Pharisees therefore said unto Him, Thou bearest witness of Thyself; Thy witness is not true.

28. Jesus answered and said unto them, Even if I bear witness of Myself, My witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.

29. Ye judge after the flesh; I judge no man.

30. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent Me.

31. Yea and in your law it is written, that the witness of two men† is true.

32. I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me.

33. They said therefore unto Him, Where is Thy Father?

34. Jesus answered, Ye know neither Me, nor My Father: if ye knew Me, ye would know My Father also.

35. These words spake He in the treasury, as He taught in the temple: and no man took Him; because His hour was not yet come.

† Deut. 17. 6; 19. 15.

CHAPTER XLIX.

SCATHING DISCOURSE TO THE JEWS. JOHN VIII. 21-47.—*Jerusalem.*

1. He said therefore again unto them, I go away, and ye shall seek Me, and shall die in your sin: whither I go, ye cannot come.

2. The Jews therefore said, Will He kill Himself, that He saith, Whither I go, ye cannot come?

3. And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

4. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *He*, ye shall die in your sins.

5. They said therefore unto Him, Who art Thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.

6. I have many things to speak and to judge concerning you: howbeit He that sent Me is true; and the things which I heard from Him, these speak I unto the world.

7. They perceived not that He spake to them of the Father.

8. Jesus therefore said, When ye have lifted up* the Son of Man, then shall ye know that I am *He*,† and that I do nothing of Myself, but as the Father taught Me, I speak these things.

9. And He that sent Me is with

* John 8. 14. † Matt. 27. 54.

Me; He hath not left Me alone; for I do always the things that are pleasing to Him.

10. As He spake these things, many believed on Him.

11. Jesus therefore said to those Jews who had believed Him, If ye abide in My word, *then* are ye truly My disciples;

12. And ye shall know the truth, and the truth shall make you free.†

13. They answered unto Him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest Thou, Ye shall be made free?

14. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

15. And the bondservant abideth not in the house for ever: the son abideth for ever.

16. If therefore the Son shall make you free, ye shall be free indeed.

17. I know that ye are Abraham's seed; yet ye seek to kill Me, because My word hath not free course in you.

18. I speak the things which I have seen with *My* Father: and ye also do the things which ye heard from *your* father.

19. They answered and said unto Him, Our father is Abraham. Jesus saith unto them, If ye were

Abraham's children, ye would do the works of Abraham.

20. But now ye seek to kill Me, a Man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father.

21. They said unto Him, We were not born of fornication; we have one Father, *even* God:

22. Jesus said unto them, If God were your Father, ye would love Me: for I came forth and am come from God; for neither have I come of Myself, but He sent Me.

23. Why do ye not understand My speech? *Even* because ye cannot hear My word.

24. Ye are of *your* father the devil, and the lusts of your father it is your will to do.

25. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him.

26. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.§ But because I say the truth, ye believe Me not.

27. Which of you convicteth Me of sin? If I say truth, why do ye not believe Me?

28. He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.¶

† Rom. 6, 14, 18, 22; 8, 2; Gal. 5, 1.

§ Gen. 3, 4, 5; 1 John 3, 8; Acts 5, 3,
¶ 1 John 4, 8.

CHAPTER L.

THE JEWS ENRAGED. PARABLE OF THE GOOD SAMARITAN. MARTHA AND MARY. LUKE X. 25-42; JOHN VIII. 48-59.—*Jerusalem and Neighborhood. Bethany.*

1. The Jews answered and said unto Him, Say we not well that Thou art a Samaritan, and hast a demon?

2. Jesus answered, I have not a demon; but I honour My Father, and ye dishonour Me.

3. But I seek not Mine own glory: there is One that seeketh and judgeth.

4. Verily, verily, I say unto you, If a man keep My word, he shall never see death.

5. The Jews said unto Him, Now we know that Thou hast a demon.

6. Abraham is dead, and the prophets; and Thou sayest, If a man keep My word, he shall never taste of death.

7. Art Thou greater than our father Abraham, who is dead? and the prophets are dead: Whom makest Thou Thyself?

8. Jesus answered, If I glorify Myself, My glory is nothing: it is My Father that glorifieth Me; of Whom ye say, that He is your God; and ye have not known Him:

9. But I know Him; and if I should say, I know Him not, I shall be like unto you, a liar; but I know Him, and keep His word.

10. Your father Abraham rejoiced to see My day; and he saw it, and was glad.*

11. The Jews therefore said unto Him, Thou art not yet fifty years old, and hast Thou seer Abraham?

12. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

13. They took up stones therefore to cast at Him: but Jesus hid Himself, and went out of the temple.

14. And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?

15. And He said unto him, What is written in the law? how readest thou?

16. And He answering said,† Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

17. And He said unto him, Thou hast answered right: this do, and thou shalt live.

18. But he, desiring to justify himself, said unto Jesus, And who is my neighbour?

19. And Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him,

* Gal. 3. 8; Heb. 11. 1.

† Lev. 18. 5; 19. 18; Deut. 6. 5.

and departed, leaving him half dead.

20. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

21. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

22. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him,

23. And bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

24. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

25. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?

26. And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

27. Now as they went on their way, He entered into a certain village: and a certain woman named Martha† received Him into her house.

28. And she had a sister called Mary, who also sat at the Lord's feet, and heard His word.

29. But Martha was cumbered about much serving; and she came up to Him, and said, Lord, dost Thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

30. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

31. But one thing is needful:§ for Mary hath chosen the good part, which shall not be taken away from her.¶

CHAPTER LI.

"TEACH US TO PRAY." THE SEVENTY RETURN. A MAN BORN BLIND CURED ON THE SABBATH. LUKE x. 17-24; xi. 1-13; JOHN ix. 1-12.—*Jerusalem and Near.*

1. And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples.

2. And He said unto them, When ye pray, say,* Father, Hallowed be Thy Name. Thy kingdom come. Give us day by day our daily bread.

3. And forgive us our sins; for we ourselves also forgive every

§ Matt. 6. 33; John 17. 3.

¶ Ps. 73. 24-26; John 4. 14.

* Matt. 6. 9-13.

† John 11. 1; 12. 1-3.

one that is indebted to us. And bring us not into temptation.

4. And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

5. For a friend of mine is come to me from a journey, and I have nothing to set before him;

6. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

7. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

8. And I say unto you, Ask,† and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

9. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

10. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

11. Or if he shall ask an egg, will he give him a scorpion?

12. If ye then, being evil, know how to give good gifts unto your children, how much more shall

your Heavenly Father give the Holy Spirit to them that ask Him?

13. And the seventy returned with joy, saying, Lord, even the demons are subject unto us in Thy Name.

14. And He said unto them, I beheld Satan falling as lightning from heaven.

15. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

16. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written‡ in heaven.

17. In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

18. Yea, Father; for so it was wellpleasing in Thy sight.

19. All things have been delivered unto Me of My Father: and no one knoweth Who the Son is, save the Father; and Who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

20. And turning to the disciples, He said privately, Blessed are the eyes which see the things that ye see:

† Matt. 7. 7-11.

‡ Ex. 32. 32; Phil. 4. 3; Rev. 3. 5.

21. For I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

22. And as He passed by, He saw a man blind from his birth.

23. And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?

24. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

25. We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

26. When I am in the world, I am the Light of the world.

27. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash[§] in the pool of Siloam (which is by interpretation, Sent).

28. He went away therefore, and washed, and came seeing.

29. The neighbours therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?

30. Others said, It is he: others said, No, but he is like him. He said, I am *he*.

31. They said therefore unto him, How then were thine eyes opened?

32. He answered, The Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

33. And they said unto him, Where is He? He saith, I know not.

CHAPTER LII.

A DISPUTE WITH THE PHARISEES ABOUT HIM WHO WAS BORN BLIND. JOHN IX. 13-41.—*Jerusalem.*

1. They bring to the Pharisees him that aforetime was blind.

2. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.

3. Again therefore the Pharisees also asked him how he received his sight.

4. And he said unto them, He put clay upon mine eyes, and I washed, and do see.

5. Some therefore of the Pharisees said, This Man is not from God, because He keepeth not the sabbath.

6. But others said, How can a man that is a sinner do such signs? And there was a division among them.

7. They say therefore unto the blind man again, What sayest

thou of Him, in that He opened thine eyes? And he said, He is a prophet.*

8. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying,

9. Is this your son, who ye say was born blind? how then doth he now see?

10. His parents answered and said, We know that this is our son, and that he was born blind:

11. But how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

12. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Him *to be* Christ, he should be put out of the synagogue.

13. Therefore said his parents, He is of age; ask him.

14. So they called a second time the man that was blind, and said unto him, Give glory to God:† we know that this Man is a sinner.

15. He therefore answered, Whether He be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

* John 3. 2; 4. 19.

† This expression has a peculiar significance; see Josh. 7. 19. It virtually put the man on oath.

16. They said therefore unto him, What did He to thee? how opened He thine eyes?

17. He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become His disciples?

18. And they reviled him, and said, Thou art His disciple; but we are disciples of Moses.

19. We know that God hath spoken unto Moses: but as for this Man, we know not whence He is.

20. The man answered and said unto them, Why, herein is the marvel, that ye know not whence He is, and *yet* He opened mine eyes.

21. We know that God heareth not sinners:‡ but if any man be a worshipper of God, and do His will, him He heareth.

22. Since the world began it was never heard that any one opened the eyes of a man born blind. If this Man were not from God, He could do nothing.

23. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

24. Jesus heard that they had cast him out; and finding him, He said, Dost thou believe on the Son of God?

25. He answered and said, And

‡ Prov. 28. 9. Is. 1. 15.

Who is He, Lord, that I may believe on Him?

26. Jesus said unto him, Thou hast both seen Him, and He it is that speaketh with thee.

27. And he said, Lord, I believe. And he worshipped Him.

28. And Jesus said For judgment came I into this world, that they who see not may see; and that they who see may become blind.‡

29. Those of the Pharisees who were with Him heard these things, and said unto Him, Are we also blind?

30. Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.‡

CHAPTER LIII.

THE GOOD SHEPHERD. FEAST OF DEDICATION. JEWS TRY TO STONE JESUS. JOHN. X. 1-32.—*Jerusalem. Beyond Jordan.*

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before Me are thieves and robbers: but the sheep did not hear them.

9. I am the door:* by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.†

11. I am the good Shepherd: the good Shepherd layeth down His life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth,‡ and the wolf snatcheth them, and scattereth them:

13. *He fleeth* because he is a hire-

§ Is. 6. 9, 10; Matt. 13. 13.

‡ John 15. 22-24.

* John 14. 6; Eph. 2. 18.

† 2 Tim. 1. 10. ‡ Ez. 34. 3-8.

ling, and careth not for the sheep.

14. I am the good Shepherd; and I know Mine own,§ and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.

15. And other sheep|| I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd.

16. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself.

17. I have power¶ to lay it down, and I have power¶ to take it again. This commandment received I from My Father.

18. There arose a division again among the Jews because of these words.

19. And many of them said, He hath a demon and is mad; why hear ye Him?

20. Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?

21. And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch.

22. The Jews therefore came round about Him, and said unto

Him, How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly.

23. Jesus answered them, I told you, and ye believe not: the works that I do in My Father's Name, these bear witness of Me. But ye believe not, because ye are not of My sheep.

24. My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand.

25. My Father, Who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are One.

26. The Jews took up stones again to stone Him.

27. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone Me?

28. The Jews answered Him, For a good work we stone Thee not, but for blasphemy; and because that Thou, being a Man, makest Thyself God.

29. Jesus answered them; Is it not written in your law,** I said, Ye are gods?

30. If He called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of Him, Whom the

§ 2 Tim. 2. 19. || Is. 54. 8.

¶ Greek *exousia*, i. e. *right*, or *authority*.

** Ex. 22. 28; Ps. 82. 6.

Father consecrated and sent into the world, Thou blasphemest; because I said, I am *the* Son of God?

31. If I do not the works of My Father, believe Me not.

32. But if I do them, though ye believe not Me, believe the works: that ye may know and understand that the Father is in Me, and I in the Father.

33. They sought again to take Him:†† and He went forth out of their hand.

34. And He went away again beyond Jordan into the place where John was at the first baptizing;‡‡ and there He abode.

35. And many came unto Him; and they said, John indeed did no sign: but all things whatsoever John spake of this Man were true.

36. And many believed on Him there.

CHAPTER LIV.

THE RAISING OF LAZARUS FROM THE DEAD. JOHN XI. 1-44.—*Bethany.*

1. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

2. And it was that Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

3. The sisters therefore sent

unto Him, saying, Lord, behold, he whom Thou lovest is sick.

4. But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When therefore He heard that he was sick, He abode at that time two days in the place where He was.

7. Then after this He saith to the disciples, Let us go into Judæa again.

8. The disciples say unto Him, Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because the light is not in him.

11. These things spake He: and after this He saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

12. The disciples therefore said unto Him, Lord, if he is fallen asleep, he will recover.

13. Now Jesus had spoken of his death: but they thought that He spake of taking rest in sleep.

† John 8. 59. ‡ John 1. 23.

14. Then Jesus therefore said unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him.

16. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17. So when Jesus came, He found that he had been in the tomb four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.

19. Martha therefore, when she heard that Jesus was coming, went and met Him: but Mary still sat in the house.

20. Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died.

21. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee.

22. Jesus saith unto her, Thy brother shall rise again.

23. Martha saith unto Him, I know* that he shall rise again in the resurrection at the last day.

24. Jesus said unto her, I am the Resurrection, and the Life:† he that believeth on Me, though he die, yet shall he live:

25. And whosoever liveth and believeth on Me shall never die. Believest thou this?

26. She saith unto Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, *even* He that cometh into the world.

27. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee.

28. And she, when she heard it, arose quickly, and went unto Him.

29. (Now Jesus was not yet come into the village, but was still in the place where Martha met Him.)

30. The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.

31. Mary therefore, when she came where Jesus was, and saw Him, fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

32. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, He groaned in the spirit,‡ and was troubled, and said, Where have ye laid him?

* Dan. 12. 2. † 1 Cor. 15. 20-22.

‡ Mark 7. 34; 8. 12.

33. They say unto Him, Lord, come and see. Jesus wept. The Jews therefore said, Behold, how He loved him!

34. But some of them said, Could not this Man, Who opened the eyes of him that was blind, have caused that this man also should not die?

35. Jesus therefore again groaning in Himself cometh to the tomb.

36. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone.

37. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been *dead* four days.

38. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

39. So they took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me.

40. And I knew that Thou hearest Me always: but because of the multitude that standeth around I said it, that they may believe that Thou didst send Me.

41. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth.

42. He that was dead came forth, bound hand and foot with grave-clothes; and His face was bound about with a napkin.

43. Jesus saith unto them, Loose him, and let him go.

CHAPTER LV.

COUNSEL OF CAIAPHAS. JESUS LEAVES JERUSALEM. INFIRM WOMAN HEALED. MATT. XIX. 1, 2; MARK X. 1; LUKE XIII. 10-21; JOHN XI. 45, 46; XI. 47-54.—*Jerusalem. Ephraim. Valley of the Jordan. Peræa.*

1. Many therefore of the Jews, who came to Mary and beheld that which He did, believed on Him.

2. But some of them went away to the Pharisees, and told them the things which Jesus had done.

3. The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this Man doeth many signs.

4. If we let Him thus alone, all men will believe on Him: and the Romans will come and take away both our place and our nation.

5. But a certain one of them, Caiaphas,* being high priest that year, said unto them,

6. Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

7. Now this he said not of himself: but being high priest that year, he prophesied† that Jesus should die for the nation;

* John 18. 14; Acts 1. 6.

† Balaam's spirit of prophecy was of a similar kind; see Num. 23.

8. And not for the nation only, but that He might also gather together into one the children of God that are scattered abroad.

9. So from that day forth they took counsel that they might put Him to death.

10. Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there He tarried with the disciples.

11. And He was teaching in one of the synagogues on the sabbath day.

12. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

13. And when Jesus saw her, He called her, and said to her, Woman, thou art loosed from thine infirmity.

14. And He laid His hands upon her: and immediately she was made straight, and glorified God.

15. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude,

16. There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

17. But the Lord answered him, and said, Ye hypocrites, doth not

each one of you on the sabbath loose his ox or his ass from the manger, and lead him away to watering?

18. And ought not this woman, being a daughter of Abraham, whom Satan had bound,† lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?

19. And as He said these things, all His adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by Him.

20. He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?

21. It is like unto a grain of mustard seed,§ which a man took, and cast into his own garden;

22. And it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

23. And again He said, Whereunto shall I liken the kingdom of God?

24. It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

CHAPTER LVI.

THE NARROW DOOR. JESUS WARNED AGAINST HEROD: DINES WITH A PHARISEE. LUKE. XIII. 22-
XIV. 14.—*Peræa.*

1. And He went on His way through cities and villages, teach-

† Heb. 2. 14. § Matt. 13. 31-33.

ing, and journeying on unto Jerusalem.

2. And one said unto Him, Lord, are they few that be saved?

3. And He said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.*

4. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us;

5. And He shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in Thy presence, and Thou didst teach in our streets;

6. And He shall say, I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity.

7. There shall be the weeping and gnashing† of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

8. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

9. And behold, there are last that shall be first, and there are first that shall be last.

10. In that very hour there

came certain Pharisees, saying to Him, Get Thee out, and go hence: for Herod would fain kill Thee.

11. And He said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected.

12. Howbeit I must go on My way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

13. O Jerusalem, Jerusalem,† that killeth the prophets, and stoneth them that are sent unto her!

14. How often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!

15. Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see Me, until ye shall say,§ Blessed is He that cometh in the Name of the Lord.

16. And it came to pass, when He went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching Him.

17. And behold, there was before Him a certain man who had the dropsy.

18. And Jesus answering spake unto the lawyers and Pharisees,

† Matt. 23, 37-39.

§ Ps. 118, 26; Luke 19, 38.

* Rom. 9, 31-33. † Matt. 8, 11, 12.

saying, Is it lawful to heal on the sabbath, or not?

19. But they held their peace. And He took him, and healed him, and let him go.

20. And He said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

21. And they could not answer again unto these things.

22. And He spake a parable unto those that were bidden, when He marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat;||

23. Lest haply a more honourable man than thou be bidden of him and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

24. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

26. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

|| Prov. 25. 6, 7.

27. And He said to him also that had bidden Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours;

28. Lest haply they also bid thee again, and a recompense be made thee.

29. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed;

30. Because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

CHAPTER LVII.

TABLE TALK. THE GREAT SUPPER. TRUE DISCIPLES. PARABLES OF THE LOST SHEEP, AND LOST PIECE OF SILVER. LUKE XIV. 15-XV. 10.—*Perceæ*.

1. And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God.

2. But He said unto him,* A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready.

3. And they all with one *consent* began to make excuse.

4. The first said unto him, I

* Matt. 22. 1-10.

have bought a field, and I must needs go out and see it: I pray thee have me excused.

5. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

6. And another said, I have married a wife, and therefore I cannot come.

7. And the servant came, and told his lord these things.

8. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

9. And the servant said, Lord, what thou didst command is done, and yet there is room.

10. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled.

11. For I say unto you, that none of those men that were bidden shall taste of my supper.

12. Now there went with Him great multitudes: and He turned, and said unto them,

13. If any man cometh unto Me, and hateth† not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

14. Whosoever doth not bear his own cross,‡ and come after Me, cannot be My disciple.

15. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it?

16. Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

17. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

18. Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.

19. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple.

20. Salt§ therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned?

21. It is fit neither for the land nor for the dung hill: *men* cast it out.

22. He that hath ears to hear, let him hear.

23. Now all the publicans and

† Deut. 13. 6-10; Matt. 10. 37.

‡ Matt. 16. 24. § Matt. 5. 13.

sinners were drawing near unto Him to hear Him.

24. And both the Pharisees and the scribes murmured, saying, This Man receiveth sinners, and eateth with them.

25. And He spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

26. And when he hath found it, he layeth it on his shoulders, rejoicing.

27. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

28. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

29. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

30. And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost.

31. Even so, I say unto you, there is joy in the presence of the

angels of God over one sinner that repenteth.

CHAPTER LVIII.

TWO PARABLES. PRODIGAL SON AND UNJUST STEWARD. LUKE XV. 11-XVI. 13.—*Perœa*.

1. And He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me.

2. And he divided unto them his living.

3. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

4. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

5. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

6. And he would fain have been filled with the husks* that the swine did eat: and no man gave unto him.

7. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

8. I will arise and go to my father, and will say unto him, Fa-

* . ods of the carob tree.

ther, I have sinned against heaven, and in thy sight:

9. I am no more worthy to be called thy son: make me as one of thy hired servants.

10. And he arose, and came to his father.

11. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck; and kissed him.

12. And the son said unto him. Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

13. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

14. And bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

15. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

16. And he called to him one of the servants, and inquired what these things might be.

17. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

18. But he was angry, and would not go in: and his father came out, and intreated him.

19. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends:

20. But when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.

21. And he said unto him, Son, thou art ever with me, and all that is mine is thine.

22. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

23. And He said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods.

24. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.

25. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.

26. I am resolved what to do, that, when I am put out of the

stewardship, they may receive me into their houses.

27. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil.

28. And he said unto him, Take thy bond, and sit down quickly and write fifty.

29. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat.

30. He saith unto him, Take thy bond and write fourscore.

31. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light.

32. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

33. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

34. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

35. And if ye have not been faithful in that which is another's, who will give you that which is your own?

36. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

37. Ye cannot serve God and mammon.

CHAPTER LIX.

PARABLE OF RICH MAN AND LAZARUS, ETC. LUKE XVI. 14—XVII. 4.—*Perceä.*

1. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at Him.

2. And He said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.*

3. The law and the prophets were until John:† from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.

4. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

5. Every one that putteth away his wife, and marrieth another, committeth adultery:‡ and he that marrieth one that is put away from a husband committeth adultery.

6. Now there was a certain rich man, and he was clothed in pur-

* 1 Cor. 1. 26-29. † Matt. 11. 12, 13.

‡ Matt. 5. 32.

ple and fine linen, faring sumptuously every day:

7. And a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table;

8. Yea, even the dogs came and licked his sores.

9. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

10. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

11. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

12. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

13. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us.

14. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

15. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

16. But Abraham saith, They have Moses and the prophets; let them hear them.

17. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

18. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

19. And He said unto His disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come!

20. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

21. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.

22. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. ¶

CHAPTER LX.

FAITH AND OBEDIENCE. CHRIST'S SUDDEN COMING. PARABLE OF THE UNJUST JUDGE. LUKE XVII. 5-10; XVII. 20-XVIII. 8.—*Perceæ*.

§ John 5. 45-47; 12. 10, 11; Acts. 5. 30-33. ¶ 1 Cor. 11. 19. ¶ Lev. 19. 17, 18,

1. And the apostles said unto the Lord, Increase our faith.

2. And the Lord said, If ye have faith* as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.

3. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat;

4. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

5. Doth he thank the servant because he did the things that were commanded?

6. Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants;† we have done that which it was our duty to do.

7. And being asked by the Pharisees, when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation:

8. Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

9. And he said unto the disci-

ples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.

10. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*:

11. For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of Man be in His day.

12. But first must He suffer many things and be rejected of this generation.

13. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man.

14. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.‡

15. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;

16. But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:§

17. After the same manner shall it be in the day that the Son of Man is revealed.||

18. In that day, he that shall be

* Matt. 17. 20. † Rom. 8. 27.

‡ Gen. 7. 4, 7. § Gen. 19. 15.

|| 2 Thess. 1. 7.

on the house-top, and his goods in the house, let him not go down to take them away:

19. And let him that is in the field likewise not return back. Remember Lot's wife.†

20. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it.

21. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left.

22. There shall be two women grinding together; the one shall be taken, and the other shall be left.

23. And they answering say unto Him, Where, Lord? And He said unto them, Where the body is, thither will the eagles also be gathered together.**

24. And He spake a parable unto them to the end that they ought always to pray,†† and not to faint; saying, There was in a city a judge, who feared not God, and regarded not man:

25. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

26. And he would not for a while: but afterward he said within himself, Though I fear not

God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

27. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge His elect,‡‡ who cry to Him day and night, and He is longsuffering over them?

28. I say unto you, that He will avenge them speedily.

29. Howbeit when the Son of Man cometh, shall He find faith on the earth?

CHAPTER LXI.

PARABLE OF THE PHARISEE AND PUBLICAN. DIVORCE. JESUS BLESSES CHILDREN. MATT. XIX. 3-15; MARK X. 2-16; LUKE XVIII. 9-17.—*Peræa*.

1. And He spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

2. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

3. The Pharisee stood and praying thus with himself, God, I thank Thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

4. I fast twice in the week; I give tithes of all that I get.

5. But the publican, standing

† Gen. 19. 26.

** Job. 39. 30; Matt. 24. 28.

†† Rom. 12. 12; Eph. 6. 18; 1 Thess. 5. 17.

‡‡ Rev. 6. 10.

afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me the sinner.

6. I say unto you, This man went down to his house justified rather than the other:

7. For every one that exalteth himself shall be humbled: but he that humbleth himself shall be exalted.

8. And there came unto Him Pharisees, tempting Him, and saying, Is it lawful *for a man* to put away his wife for every cause?

9. And He answered and said unto them, What did Moses command you?

10. And they said, Moses suffered to write a bill of divorcement, and to put her away.*

11. And He answered and said, Have ye not read, that He Who made *them* from the beginning made them male and female,† and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?

12. So that they are no more twain, but one flesh.‡

13. What therefore God hath joined together, let no man put asunder.

14. They say unto Him, Why then did Moses command to give a bill of divorcement, and to put *her* away?

15. He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.

16. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

17. And in the house the disciples asked Him again of this matter.

18. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

19. The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry.

20. But He said unto them, All men cannot receive this saying, but they to whom it is given.

21. For there are eunuchs, that were so born; and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake.

22. He that is able to receive it, let him receive it.

23. And they were bringing unto Him also their little children,

* Deut. 24. 1. † Gen. 1. 27. ‡ Gen. 2. 24.

(babes), that He should lay His hands on them, and pray: but when the disciples saw it, they rebuked them.

24. But when Jesus saw it, He was moved with indignation, and called them unto Him, saying, Suffer the little children to come unto Me; forbid them not: for of such is the kingdom of God. §

25. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

26. And He took them in His arms, and blessed them, laying His hands upon them, and departed thence.

CHAPTER LXII.

A RICH YOUTH'S INQUIRY. PARABLE OF THE LABOURERS IN THE VINEYARD. MATT. XIX. 16-XX. 16; MARK X. 17-31; LUKE XVIII. 18-30. —*Perceæ.*

1. And as He was going forth into the way, there ran a certain ruler to Him, and asked Him, Good Master, what good thing shall I do, that I may inherit eternal life?

2. And Jesus said unto him, Why askest thou Me concerning that which is good? Why callest thou Me good? none is good save One, even God.

3. Thou knowest the commandments; if thou wouldest enter in-

to life,* keep the commandments. †

4. He saith unto Him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal,

5. Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

6. The young man said unto Him, Master, all these things have I observed from my youth up; what lack I yet?

7. And Jesus looking upon him loved him, and said unto him, One thing thou lackest yet:

8. If thou wouldest be perfect, go, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

9. But when he heard these things, his countenance fell; he became exceeding sorrowful; and he went away sorrowful: for he was one that had great possessions.

10. And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

11. And the disciples were amazed at His words.

12. But Jesus answereth again, and saith unto them, Children,

* Lev. 18. 5; Rom. 3. 20; 10. 5.

† Ex. 20. 3-17; Lev. 19. 8.

§ Matt. 18. 3; 1 Cor. 14. 20.

how hard is it for them that trust in riches to enter into the kingdom of God!

13. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

14. And they were astonished exceedingly, saying unto Him, Then who can be saved?

15. Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.†

16. Then answered Peter and said unto Him, Lo, we have left all, and followed Thee; what then shall we have?

17. And Jesus said unto them, Verily I say unto you, that ye who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory,§ ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.¶

18. And there is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for the kingdom of God's sake, (for My sake, and for the gospel's sake),

19. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands,

with persecutions; and in the world to come eternal life.

20. But many *that are* first shall be last; and the last first.¶

21. For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire labourers into his vineyard.

22. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

23. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

24. Again he went out about the sixth and the ninth hour, and did likewise.

25. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?

26. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

27. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first.

28. And when they came that

† Gen. 18. 14; Luke 1. 37; 3. 8.

§ Dan. 7. 13, 14; Rev. 3. 21.

¶ Luke 22. 28-30.

¶ Rom. 9. 30-33.

were hired about the eleventh hour, they received every man a penny.

29. And when the first came, they supposed that they would receive more; and they likewise received every man a penny.

30. And when they received it, they murmured against the householder, saying,

31. These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

32. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny?

33. Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

34. Is it not lawful for me to do what I will with mine own? or is thine eye evil because I am good?

35. So the last shall be first, and the first last.**

CHAPTER LXIII.

CHRIST'S THIRD PREDICTION OF HIS DEATH, ETC. A MOTHER'S REQUEST. BLIND BARTIMEUS. MATT. XX. 17-34; MARK X. 32-52; LUKE XVIII. 31-43.—*Peræa. Neighborhood of Jericho.*

1. And they were in the way, going up to Jerusalem; and Jesus

was going before them: and they were amazed; and they that followed were afraid.

2. And He took again the twelve, and began to tell them the things that were to happen unto Him, *saying*, Behold, we go up to Jerusalem;

3. And all the things that are written through the prophets shall be accomplished unto the Son of Man.

4. For He shall be delivered unto the chief priests and the scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles:

5. And they shall mock and shamefully entreat Him, and shall spit upon Him, and shall scourge Him, and shall kill Him; and after three days He shall rise again.

6. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

7. Then came to Him the mother of the sons of Zebedee with her sons, James and John, worshipping *Him*, and asking a certain thing of Him, saying,* Master, we would that Thou shouldst do for us whatsoever we shall ask of Thee.

* Matthew represents the mother as presenting the request: Mark speaks only of the young men as doing so. A comparison of the two accounts shows that both Salome and her sons took part in the interview.

** Matt. 22. 11. 14.

8. And He said unto her, What wouldest thou?

9. She saith unto Him, Command that these my two sons may sit, one on Thy right hand, and one on Thy left hand, in Thy kingdom.

10. But Jesus answered and said, Ye know not what ye ask.

11. Are ye able to drink the cup that I am about to drink? or to be baptized with the baptism that I am baptized with? And they said unto Him, We are able.

12. And Jesus said unto them, The cup that I drink ye shall drink;† and with the baptism that I am baptized withal shall ye be baptized:

13. But to sit on My right hand or on My left hand is not Mine to give: but *it is for them* for whom it hath been prepared of My Father.

14. And when the ten heard it, they began to be moved with indignation concerning James and John.

15. And Jesus called them to Him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

16. But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be

first among you, shall be servant of all.

17. For verily the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom‡ for many.

18. And they came to Jericho: and it came to pass, as He drew nigh unto Jericho, (or as He went out from Jericho) with His disciples and a great multitude,

19. The son of Timæus, Bartimæus, a blind beggar,§ was sitting by the way side begging: and hearing a multitude going by, he inquired what this meant.

20. And they told him, that Jesus of Nazareth passeth by.

21. And when he heard that it

† Is. 53. 10, 11; 1 Tim. 2. 6.

§ In the text, above, the narratives of Mark and Luke are brought together. Matthew, who is otherwise less circumstantial here, speaks of "two blind men"—Chap. 20. 29-34:—

29. And as they went out from Jericho, a great multitude followed Him.

30. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, Thou Son of David.

31. And the multitude rebuked them, that they should hold their peace; but they cried out the more, saying, Lord, have mercy on us, Thou Son of David.

32. And Jesus stood still and called them, and said, What will ye that I should do unto you?

33. They say unto Him, Lord, that our eyes may be opened.

34. And Jesus, being moved with compassion, touched their eyes, and straightway they received their sight, and followed Him.

There is no contradiction; Matthew's two of course include the more demonstrative one whose persevering determination is particularly recorded by Mark and Luke. See Appendix.

† Luke 12. 50; Acts 12. 2; Rev. 1. 9.

was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me.

22. And many that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou Son of David, have mercy on me.

23. And Jesus stood still, and said, Call ye him, and commanded him to be brought unto Him.

24. And they call the blind man, saying unto him, Be of good cheer: rise, He calleth thee.

25. And he, casting away his garment, sprang up, and came to Jesus.

26. And when he was come near, Jesus answered him, and said, What wilt thou that I should do unto thee?

27. And the blind man said unto Him, Lord, that I may receive my sight.

28. And Jesus said unto him, Receive thy sight: go thy way; thy faith hath made thee whole.

29. And straightway he received his sight, and followed Him in the way, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER LXIV.

JESUS CALLS ZACCHÆUS. PARABLE OF THE TEN POUNDS. THE SUPPER AT BETHANY. MATT. XXVI. 6-13; MARK XIV. 3-9; LUKE XIX. 28; JOHN XI. 55-XII. 11.—*Jericho. Bethany.*

1. And He entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

2. And he sought to see Jesus who He was; and could not for the crowd, because he was little of stature.

3. And he ran on before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

4. And when Jesus came to the place, He looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

5. And he made haste, and came down, and received Him joyfully.

6. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

7. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

8. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

9. For the Son of Man came to seek and to save that which was lost.

10. And as they heard these things, He added and spake a

parable, because He was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

11. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

12. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come.

13. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

14. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

15. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

16. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

17. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities.

18. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin;

19. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

20. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.

21. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow;

22. Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

23. And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

24. And they said unto him, Lord, he hath ten pounds.

25. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

26. Howbeit these mine enemies, who would not that I should reign over them, bring hither, and slay them before me.

27. And when He had thus spoken, He went on before, going up to Jerusalem.

28. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves.

29. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That He will not come to the feast?

30. Now the chief priests and the Pharisees had given commandment, that, if any man knew where He was, he should shew it, that they might take Him.

31. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

32. Now when Jesus was in Bethany, in the house of Simon the leper,

33. They made Him a supper there: And Martha served; but Lazarus was one of them that sat at meat with Him.

34. Mary therefore took an alabaster cruse of exceeding precious ointment of pure nard, very costlly;

35. *And* she brake the cruse, and poured it over His head, as He sat at meat: and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.

36. But when the disciples saw it, there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? And they murmured against her.

37. But Judas Iscariot, one of His disciples, who should betray

Him, saith, Why was not this ointment sold for three hundred pence, and given to the poor?

38. Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

39. But Jesus perceiving it said unto them, Let her alone; Why trouble ye the woman? for she hath wrought a good work on Me.

40. For ye have the poor always with you, and whensoever ye will ye can do them good: but Me ye have not always.

41. She hath done what she could: for in that she poured this ointment upon My body, she hath anointed My body aforehand to prepare Me for burial.

42. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

43. The common people therefore of the Jews learned that He was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

44. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of Him many of the Jews went away, and believed on Jesus.

PART VII.

Christ's Public Entry into Jerusalem, and Subsequent Events before the Fourth Passover.

Time: Five Days.

CHAPTER LXV.

CHRIST'S PUBLIC ENTRY INTO JERUSALEM. HE WEEPS OVER THE CITY. MATT. XXI. 1-9; MARK XI. 1-10; LUKE XIX. 29-44; JOHN XII. 12-19.—*Bethany. Jerusalem.*

1. And on the morrow,* when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth two of His disciples, and saith unto them, Go your way into the village that is over against you:

2. And straightway as ye enter into it, ye shall find an ass tied, and a colt with her, whereon no man ever yet sat; loose *them* and bring *them* unto Me.

3. And if any one say aught unto you, ye shall say, The Lord hath

need of them; and straightway he will send them.

4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet,† saying, Tell ye the daughter of Zion, behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass.

5. And the disciples went, and did even as Jesus appointed them.

6. And they went away, and found a colt tied at the door without in the open street; and they loose him.

7. And as they were loosing the colt, certain of them that stood there, the owners thereof, said unto them, What do ye, loosing the colt?

8. And they said unto them even as Jesus had said: and they let them go.

* The tenth day of the month Nisan, when, according to Ex. 12. 3. the paschal lamb had to be selected for every house, Christ, the true Passover (1 Cor. 5. 7.) made His public entry into Jerusalem.

† Zech. 9. 9.

9. And they brought the ass, and the colt, and put on them their garments; and He sat thereon.

10. And a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet Him.

11. And as He was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen.

12. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, from the fields, and spread them in the way.

13. And the multitudes that went before Him, and that followed, cried, saying, Hosanna to the Son of David; even the King of Israel.

14. Blessed *is* He that cometh in the Name of the Lord:† Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.§

15. These things understood not His disciples at the first:

16. But when Jesus was glorified, then remembered|| they that these things were written of

Him, and that they had done these things unto Him.

17. The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness.¶

18. For this cause also the multitude went and met Him, for they had heard that He had done this sign.

19. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after Him.

20. And some of the Pharisees from the multitude said unto Him, Master, rebuke Thy disciples.

21. And He answered and said, I tell you, that if these shall hold their peace, the stones will cry out.

22. And when He drew nigh, He saw the city and wept over it, saying, O! that thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

23. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee;

24. And they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*‡

† Ps. 118. 26. § Luke 2. 14.

|| John 14. 26.

¶ John 11. 43. ** Luke 1. 68, 78.

25. And He entered into Jerusalem, into the temple.

CHAPTER LXVI.

THE TEMPLE CLEANSED. A BARREN FIG TREE. FAITH AND PRAYER. MATT. XXI. 10-22; MARK XI. 11-26; LUKE XIX. 41-8; XXI. 37, 38—*Bethany. Jerusalem.*

1. And when He was come into Jerusalem, all the city was stirred, saying, Who is this?

2. And the multitudes said, 'This is the Prophet,* Jesus, from Nazareth of Galilee.

3. And the blind and the lame came to Him in the temple: and He healed them.

4. But when the chief priests and scribes saw the wonderful things that He did, and the children that were crying in the temple and saying, Hosanna to the Son of David;

5. They were moved with indignation, and said unto Him. Hearst Thou what these are saying?

6. And Jesus saith unto them, Yea: did ye never read. Out of the mouth of babes and sucklings Thou hast perfected praise?†

7. And when He had looked round about upon all things, it being now eventide, He left them, and went forth out of the city to Bethany, and lodged there with the twelve.

8. And on the morrow, in the

morning, when they were come out from Bethany, as He returned to the city, he hungered.

9. And seeing a fig tree afar off by the way side, having leaves, He came, if haply He might find anything thereon:

10. And when He came to it, He found nothing but leaves; for it was not the season of figs.

11. And He answered and said unto it, No man eat fruit from thee henceforth for ever. And His disciples heard it.

12. And immediately the fig tree withered away.

13. And they come to Jerusalem: and Jesus entered into the temple of God, and began to cast out† them that sold and them that bought in the temple,

14. And overthrew the tables of the money-changers, and the seats of them that sold doves; and He would not suffer that any man should carry a vessel through the temple.

15. And He taught, and said unto them, Is it not written, My house shall be called a house of prayer§ for all the nations? but ye have made it a den of robbers.

16. And the chief priests and the scribes heard it, and sought how they might destroy Him: for they feared Him, for all the multitude was astonished at His teaching.

* Luke 7. 13. † Ps. 8. 2.

‡ John 2. 13-17. § Is. 56, 7; Jer. 7. 11.

17. And He was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy Him:

18. And they could not find what they might do; for the people all hung upon Him, listening.

19. And every day He was teaching in the temple; and every night He went out, and lodged in the mount that is called *the mount of Olives*.

20. And all the people came early in the morning to Him in the temple, to hear Him.

21. And as they passed by in the morning, they saw the fig tree withered away from the roots.

22. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

23. And Peter calling to remembrance saith unto Him, Rabbi, behold, the fig tree which Thou cursedst is withered away.

24. And Jesus answering saith unto them, Have faith in God.

25. Verily I say unto you, Whosoever shall say unto this mountain ¶ Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

26. Therefore I say unto you,

All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.

27. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also Who is in heaven may forgive you your trespasses. ¶

CHAPTER LXVII.

CHRIST'S AUTHORITY QUESTIONED. TWO PARABLES: THE TWO SONS, AND THE WICKED HUSBANDMEN. MATT. XXI. 23-46; MARK XI. 27-XII. 12; LUKE XX. 1-19.—*Jerusalem*.

1. And they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders;

2. And they said unto Him, By what authority* doest Thou these things? or who gave Thee this authority to do these things?

3. And Jesus said unto them, I will ask of you one question, and answer Me, and I will tell you by what authority I do these things.

4. The baptism of John, was it from heaven or from men? answer Me.

5. And they reasoned with themselves, saying, If we shall say, From heaven; He will say,

¶ 1 Cor. 13. 2.

¶ Matt. c. 15. * Acts 4. 7.

Why then did ye not believe him? But should we say, From men; all the people will stone us: for all verily held John to be a prophet.†

6. And they answered Jesus and say, We know not.

7. And Jesus saith unto them, Neither tell I you by what authority I do these things.

8. And He began to speak unto them in parables, saying, But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard.

9. And he answered and said, I will not: but afterward he repented himself, and went.

10. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

11. Whether of the twain did the will of his father?

12. They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

13. For John came unto you in the way of righteousness, and ye believed him not: but the publicans‡ and the harlots believed him:

14. And ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

15. Hear another parable: There

was a man that was a household-er, who planted a vineyard,§ and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country for a long time.

16. And when the season of the fruits drew near, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.

17. And they took him, and beat him, and sent him away empty.

18. And again he sent unto them another servant; and him they wounded in the head, and beat, and handled him shamefully, and sent him away empty.

19. And he sent yet a third: and him also they wounded, and killed, and cast him forth: and many others; beating some, and killing some.¶

20. And the lord of the vineyard said, What shall I do?

21. He had yet one, a beloved son: he sent him last unto them, saying, I will send my beloved son:¶ it may be they will reverence him.

22. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir;

§ Is. 5. 1-4.

¶ 2 Chron. 24. 21; Jer. 26. 20-23; 37. 15; 38. 6.

¶ Matt. 3. 17; 17. 5; Heb. 1. 1-3; 3. 5, 6.

† Matt. 14. 5; John 5. 35.

‡ Luke 7. 29, 30.

come, let us kill him, and the inheritance shall be ours.

23. And they took him, and killed him, and cast him forth out of the vineyard.

24. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

25. They say unto Him, He will miserably destroy those miserable men, and will let out the vineyard to other husbandmen, who shall render him the fruits in their seasons.

26. Jesus saith unto them, Did ye never read in the scriptures,** The stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvellous in our eyes?

27. Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.††

28. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

29. And when they heard it, they said, God forbid.

30. And when the chief priests and the Pharisees and the scribes heard His parables, they perceived that He spake of them.

31. And when they sought to

lay hold on Him, in that very hour, they feared the multitudes, because they took Him for a prophet; and they left Him, and went away.

CHAPTER LXVIII.

PARABLE OF THE MARRIAGE FEAST. SUTLE QUESTIONS BY PHARISEES AND SADDUCEES. MATT. XXII. 1-33; MARK XII. 13-27; LUKE XX. 20-40.—*Jerusalem.*

1. And Jesus answered and spake again in parables unto them, saying,

2. The kingdom of heaven is likened unto a certain king,* who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.†

3. Again he sent forth other servants, saying, Tell them that are bidden, Behold I have made ready my dinner:

4. My oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

5. But they made light of it, and went their ways, one to his own farm, another to his merchandise:

6. And the rest laid hold on his servants, and entreated them shamefully, and killed them.

7. But the king was wroth; and he sent his armies, and destroyed

** Ps. 118. 22. †† Acts 13. 43-48.

* Luke 14. 16-18; Rev. 19. 6-9.

† John 5. 40; Rom. 10. 16-21.

those murderers, and burned their city.

8. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

9. Go ye therefore unto the partings of the highways, and as many as ye shall find bid to the marriage feast.

10. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

11. But when the king came in to behold the guests, He saw there a man who had not on a wedding-garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.

13. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness;† there shall be the weeping and gnashing of teeth.

14. For many are called, but few chosen.

15. Then went the Pharisees, and took counsel how they might ensnare Him in His talk.

16. And they watched Him, and sent forth spies to Him, their disciples, with the Herodians,§ who feigned themselves to be righteous,

17. That they might take hold

of His speech, so as to deliver Him up to the rule and to the authority of the governor.

18. And they asked Him, saying, Master, we know that Thou art true, and teachest the way of God in truth, and carest not for any one: for Thouregardest not the person of men.

19. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?

20. But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Shew Me the tribute money. And they brought unto Him a penny.

21. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's.

22. Then saith He unto them, Render therefore unto Cæsar the things that are Cæsar's;|| and unto God the things that are God's.¶

23. And when they heard it, they marvelled greatly at Him.

24. And they were not able to take hold of the saying before the people: and they marvelled at His answer, and held their peace, and left Him and went their way.

25. On that day there came to Him Sadducees, who say that there is no resurrection:

|| Rom. 13. 7.

¶ Dan. 3. 16-18; 6. 10-13; Acts 5. 29.

† Matt. 8. 12. § See Appendix.

26. And they asked Him, saying, Master, Moses wrote unto us, If a man die, and leave a wife behind him, and leave no child, his brother shall marry his wife, and raise up seed unto his brother.**

27. Now there were with us seven brethren: and the first married a wife, and dying left no seed; and left his wife unto his brother;

28. In like manner the second took her, and died, leaving no seed behind him; and the third likewise, unto the seventh: and the seven left no seed.

29. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife.

30. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

31. The sons of this world marry, and are given in marriage:

32. But they that are accounted worthy to attain to that world, and the resurrection from the dead, when they shall rise from the dead, neither marry, nor are given in marriage:

33. For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

34. But that the dead are raised, even Moses shewed, in *the place*

concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob††.

35. Now He is not the God of the dead, but of the living: for all live unto Him: ye do greatly err.

36. And when the multitudes heard it, they were astonished at His teaching.

37. And certain of the scribes answering said, Master, Thou hast well said. For they durst not any more ask Him any question.

CHAPTER LXIX.

THE TWO GREAT COMMANDMENTS. THE SCRIBES AND PHARISEES SILENCED: WARNING AGAINST THEIR EVIL EXAMPLE. MATT. XXII. 34-XXIII. 12; MARK. XII. 28-39; LUKE XX. 41-6.—*Jerusalem*.

1. But the Pharisees, when they heard that He had put the Sadducees to silence, gathered themselves together.

2. And one of them, a lawyer, (one of the scribes) came, and heard them questioning together, and knowing that He had answered them well, asked Him a question, tempting Him.

3. Master, which is the great commandment in the law? What commandment is the first of all?

4. Jesus answered, The first is, Hear, O Israel;* The Lord our God, the Lord is One: and thou

** Deut. 25. 5.

†† Ex. 3. 6. * Deut. 6. 4. 5.

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

5. This is the great and first commandment.

6. And a second like *unto* it is this,† Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

7. There is none other commandment greater than these.

8. And the scribe said unto Him, Of a truth, Master, Thou hast well said that He is One; and there is none other but He:

9. And to love Him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices.‡

10. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God.

11. Now while the Pharisees were gathered together, Jesus, as He taught in the temple, asked them a question, saying, What think ye of the Christ?

12. Whose Son is He? They say unto Him, *The Son* of David. He saith unto them, How say the scribes that the Christ is the Son of David?

13. How then doth David in the Holy Spirit,§ in the book of Psalms, call Him Lord, saying, The Lord said unto My Lord, Sit Thou on My right hand, till I make Thine enemies the footstool|| of Thy feet.

14. If David then calleth Him Lord, how is He his Son?

15. And no one was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

16. And the common people heard Him gladly.

17. Then spake Jesus to the multitudes and to His disciples, saying, The scribes and the Pharisees sit on Moses' seat:¶

18. All things therefore whatsoever they bid you, *these* do and observe; but do not ye after their works; for they say, and do not.**

19. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger:

20. Who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation. But all their works they do to be seen of men.

21. Beware of the scribes, that desire to walk in long robes, and

† Lev. 19. 18; Luke 10. 29-37.

‡ 1 Sam. 15-22; Mic. 6. 6-8.

§ 2 Sam. 23. 2; Ps. 110. 1.

|| Acts 2. 34. 35; 1 Cor. 15. 25.

¶ Neh. 8. 4-8. ** 1 Rom. 2. 17-24.

make broad their phylacteries,†† and enlarge the borders of *their garments*,

22. And love the chief place at feasts,†† and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi.

23. But be not ye called Rabbi: for One is your Teacher, and all ye are brethren.

24. And call no man your father on earth; for One is your Father, *even* He Who is in heaven.

25. Neither be ye called masters: for One is your Master, *even* the Christ.

26. But he that is greatest among you shall be your servant.

27. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.§§

CHAPTER LXX.

WOES AGAINST THE SCRIBES AND PHARISEES. LAMENTATION OVER JERUSALEM. MATT. XXIII. 13-39; MARK XII. 40; LUKE XX. 47.—*Jerusalem*.

1. But woe unto you, scribes and Pharisees, hypocrites! because ye shut* the kingdom of heaven against men:

2. For ye enter not in your-

selves, neither suffer ye them that are entering in to enter.†

3. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte;

4. And when he is become so, ye make him twofold more a son of hell than yourselves.

5. Woe unto you, ye blind guides, who say, Whosoever shall swear by the sanctuary, it is nothing; but whosoever shall swear by the gold of the sanctuary, he is a debtor.

6. Ye fools and blind: for whether is greater, the gold, or the sanctuary that hath sanctified the gold?‡

7. And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.

8. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?§

9. He therefore that sweareth by the altar, sweareth by it, and by all things thereon.

10. And he that sweareth by the sanctuary, sweareth by it, and by Him that dwelleth therein.

11. And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth thereon.

12. Woe unto you, scribes and

†† See Ex. 13. 2-16; Deut. 6. 4-9; 11. 13-21. ‡ Luke 14. 7-11.

§§ Job. 22. 29; Prov. 29. 23; Is. 57. 15; 1 Pet. 5. 5. * Luke 11. 52.

† 1 Thess. 5. 51, 16. ‡ Ex. 30. 29. § Ex. 29. 37.

Pharisees, hypocrites! for ye tithe[¶] mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith:

13. But these ye ought to have done, and not to have left the other undone.

14. Ye blind guides, who strain out the gnat, and swallow the camel.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

16. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

17. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited tombs which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

18. Even so ye outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

19. Woe unto you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and garnish the tombs of the righteous,

20. And ye say, If we had been in the days of our fathers, we

should not have been partakers with them in the blood of the prophets.

21. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers.

22. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

23. Therefore, behold, I send unto you prophets,[¶] and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

24. That upon you may come all the righteous blood shed on the earth, from the blood of Abel** the righteous unto the blood of Zachariah, son of Barachiah,^{††} whom ye slew between the sanctuary and the altar.

25. Verily I say unto you, All these things shall come upon this generation.

26. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

[¶] Luke 11. 49-51.

Gen. 4. 8.

[¶] Luke 11. 42; 1 Sam. 15. 22; Mic. 6. 6-8.

^{††} 2 Chron. 24. 20-22. In the opinion of some, Barachiah was another name borne by Jehoiadah.

27. Behold, your house is left unto you desolate.††

28. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.

CHAPTER LXXI.

THE WIDOW'S MITE. GREEKS DESIRE TO SEE JESUS. JEWISH UNBELIEF. MARK XII. 41-4; LUKE XXI. 1-4; JOHN XII. 20-50.—*Jerusalem.*

1. And He sat down over against the treasury, and beheld how the multitude cast money into the treasury;* and many that were rich cast in much.

2. And there came one poor widow, and she cast in two mites, which make a farthing.

3. And He called unto Him His disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury:

4. For they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

5. Now there were certain Greeks among those that went up to worship at the feast:

6. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

7. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

8. And Jesus answereth them, saying, The hour is come, that the Son of Man should be glorified.

9. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die,† it beareth much fruit.

10. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.‡

11. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will the Father honour.

12. Now is My soul troubled;§ and what shall I say? Father, save Me from this hour?

13. But for this cause came I unto this hour. Father, glorify Thy Name.

14. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.

15. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to Him.

16. Jesus answered and said,

†† Ps. 69. 25; Jer. 12. 7; 22. 5.

* Thirteen large boxes, situated in the court of the women.

† 1 Cor. 15. 36. † Matt. 10. 39.

§ Luke 12. 50.

This voice hath not come for My sake, but for your sakes.

17. Now is the judgment of this world: now shall the prince of this world be cast out.

18. And I, if I be lifted up from the earth, will draw all men unto Myself.

19. But this He said, signifying by what manner of death He should die.

20. The multitude therefore answered Him, We have heard out of the law that the Christ abideth forever:] and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man?

21. Jesus therefore said unto them, Yet a little while is the Light among you.

22. Walk while ye have the Light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

23. While ye have the Light, believe on the Light, that ye may become sons of Light.

24. These things spake Jesus, and He departed and hid Himself from them.

25. But though He had done so many signs before them, yet they believed not on Him:

26. That the word of Isaiah the prophet might be fulfilled, which he spake, ¶ Lord who hath believed our report? and to whom

hath the arm of the Lord been revealed?

27. For this cause they could not believe, for that Isaiah said again,** He hath blinded their eyes, and hardened their heart;

28. Lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.

29. These things said Isaiah, because he saw His glory; and he spake of Him.††

30. Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue:‡‡

31. For they loved the glory *that is* of men more than the glory *that is* of God.

32. And Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me.

33. And he that beholdeth Me beholdeth Him that sent Me.

34. I am come a Light into the world, that whosoever believeth on Me may not abide in the darkness.

35. And if any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.§§

** Is. 6. 10.

†† Thus the whole of Is. ^{c.} is made applicable to Christ's Messiahship.

‡‡ John 9, 22. §§ John 3. 17.

¶ 2 Sam. 7. 13; Ps. 89. 29, 36; 110. 4; Dan. 7. 14. ¶ Is. 53. 1.

36. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

37. For I spake not from Myself; but the Father Who sent Me, He hath given Me a commandment, what I should say, and what I should speak.

38. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak.

CHAPTER LXXII.

JESUS FINALLY LEAVES THE TEMPLE, FORETELLING ITS DESTRUCTION AND THE TRIBULATION OF HIS DISCIPLES. MATT. XXIV. 1-14; MARK. XIII. 1-13; LUKE XXI. 5-19.—*Jerusalem. Mount of Olives.*

1. And Jesus went out from the temple, and was going on His way; and His disciples came to Him to shew Him the buildings of the temple.

2. And one of His disciples saith unto Him, Master, behold, what manner of stones and what manner of buildings!

3. And as some spake of the temple, how it was adorned with goodly stones and offerings, Jesus answered and said, Seest thou these great buildings?

4. See ye not all these things?

verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

5. And as He sat on the mount of Olives over against the temple, the disciples, Peter and James and John and Andrew, came unto Him privately, saying, Tell us, when shall these things be?

6. And what *shall be* the sign when these things are about to come to pass? and what *shall be* the sign of Thy coming, and of the end of the world?

7. And Jesus answered and said unto them, Take heed that no man lead you astray.

8. For many shall come in My Name, saying, I am the Christ;* and, The time is at hand, and shall lead many astray: go ye not after them.

9. And when ye shall hear of wars and tumults, and rumours of wars, see that ye be not troubled or terrified:†

10. For these things must needs come to pass first; but the end is not immediately.

11. For nation shall rise against nation, and kingdom against kingdom:

12. And there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.

* Acts 5. 3. 37; 8. 9. 10. † Is 8. 11-14.

13. But all these things are the beginning of travail.

14. But take ye heed to yourselves: for before all these things, they shall lay their hands on you, and shall persecute you;

15. They shall deliver you up to the councils (the synagogues), and prisons; and in synagogues shall ye be beaten;

16. And before governors and kings shall ye stand for My Name's sake. It shall turn unto you for a testimony.

17. And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak:

18. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.

19. Settle it therefore in your hearts, not to meditate† beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.

20. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all men and all the nations for My Name's sake.

21. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and

some of you shall they cause to be put to death.

22. And then shall many stumble, and shall deliver up one another, and shall hate one another.

23. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.

24. And many false prophets shall arise, and shall lead many astray.

25. And because iniquity shall be multiplied, the love of the many shall wax cold.§

26. But he that endureth to the end, the same shall be saved.||

27. And not a hair of your head shall perish. In your patience ye shall win your souls.

28. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

CHAPTER LXXIII.

FALL OF JERUSALEM AND OTHER CALAMITIES FORETOLD. MATT. XXIV. 15-31; MARK. XIII. 14-27; LUKE XXI. 20-28.—*Mount of Olives.*

1. But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

2. When therefore ye see the abomination of desolation, which

† Matt. 10. 19. 20.

§ 2 Tim. 3. 15 || 1. ev. 2. 10.

was spoken of through Daniel the prophet,* standing in the holy place, where he ought not (let him that readeth understand),

3. Then let them that are in Judæa flee unto the mountains: and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

4. Let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke.

5. For these are days of vengeance, that all things which are written may be fulfilled.

6. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

7. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

8. And pray ye that your flight be not in the winter, neither on a sabbath:

9. For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

10. And except those days had been shortened, no flesh would

have been saved: but for the elect's sake those days shall be shortened.

11. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not.†

12. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders;‡ so as to lead astray, if possible, even the elect.§ Behold I have told you beforehand.

13. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth; Behold, he is in the inner chambers; believe it not.

14. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man.]

15. Wheresoever the carcass is, there will the eagles be gathered together.¶

16. But immediately, after the tribulation of those days, there shall be signs in sun and moon and stars;

17. And upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;

18. Men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.**

† Luke 17. 23.

‡ 2 Thess. 2. 9-11; Rev. 13. 13.

§ John 10. 28, 29. ¶ Luke 17. 24.

¶ Luke 17. 37.

** Is. 13. 9, 10; Joel 3. 15.

* Dan. 9. 27.

19. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,

20. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn,

21. And they shall see the Son of Man coming on the clouds of heaven with power and great glory.††

22. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the uttermost part of heaven.

23. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

CHAPTER LXXIV.

DISCOURSE CONTINUED. SIGNS OF CHRIST'S COMING. "WATCH." MATT. XXIV. 32-42; MARK XIII. 28-37; LUKE XXI. 29-36.—*Mount of Olives.*

1. And He spake to them a parable: Behold the fig tree, and all the trees, when they now shoot forth.

2. Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye see it and know of your own selves that the summer is now nigh.

†† Dan. 7. 13, 14.

3. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh, *even at the doors.*

4. Verily I say unto you, This generation shall not pass away, till all these things be accomplished.*

5. Heaven and earth shall pass away, but My words shall not pass away.

6. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

7. And as *were* the days of Noah,† so shall be the coming of the Son of Man.

8. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

9. And they knew not until the flood came, and took them all away; so shall be the coming of the Son of Man.

10. Then shall two men be in the field; one is taken, and one is left: two women *shall be* grinding at the mill; one is taken, and one is left.

11. Watch therefore: for ye know not on what day your Lord cometh.

12. But take heed to yourselves, lest haply your hearts be over-

* Matt. 1st. 23.

† Gen. 7. 1-13; Luke 17. 26, 27.

charged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:

13. For so shall it come upon all them that dwell on the face of all the earth.

14. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man.

15. Take ye heed, watch and pray: for ye know not when the time is.

16. *It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

17. Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow-ing, or in the morning; lest coming suddenly He find you sleeping.

18. And what I say unto you I say unto all, Watch.

19. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

20. Therefore be ye also ready:†

for in an hour that ye think not the Son of Man cometh.

21. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

22. Blessed is that servant, whom his lord when he cometh shall find so doing.

23. Verily I say unto you, that he will set him over all that he hath.

24. But if that evil servant shall say in his heart, My lord tarrieth;§ and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

25. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

26. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

CHAPTER LXXV.

THE PARABLES OF THE TEN VIRGINS AND THE FIVE TALENTS. MATT. XXV. 1-30.—*Mount of Olives.*

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

† Thess. 5. 1-6.

§ 2 Pet. 3. 3, 4.

3. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps.

4. Now while the bridegroom tarried, they all slumbered and slept.

5. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

6. Then all those virgins arose, and trimmed their lamps.

7. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

8. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

9. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

10. Afterward come also the other virgins, saying, Lord, Lord, open to us.* But he answered and said, Verily I say unto you, I know you not.

11. Watch therefore, for ye know not the day nor the hour.

12. For *it is as when* a man, going† into another country, called his own servants, and delivered unto them his goods.

13. And unto one he gave five talents, to another two, to an-

other one; to each according to his several ability; and he went on his journey.

14. Straightway he that received the five talents went and traded with them, and made other five talents.

15. In like manner he also that *received* the two gained other two.

16. But he that received the one went away and digged in the earth, and hid his lord's money.

17. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

18. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

19. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

20. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents; lo, I have gained other two talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that had re-

* Luke 13. 25, 26. † Luke 19. 12-26.

ceived the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

23. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

24. But his lord answered and said un'o him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

25. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

26. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

27. For unto every one that hath shall be given, and he shall have abundance: but from him that hat'n not, even that which he hath shall be taken away.

28. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

CHAPTER LXXVI.

THE GREAT JUDGMENT FORESHOWN. CONSPIRACY AGAINST JESUS. TREACHERY OF JUDAS. MATT. XXV. 31-XXVI. 5, 14-16; MARK XIV. 1, 2, 10, 11; LUKE XXII. 1-6.—*Mount of Olives. Jerusalem.*

1. But when the Son of Man

shall come in His glory,* and all the angels with Him, then shall he sit on the throne of His glory: and before Him shall be gathered all the nations:

2. And He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

3. Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

4. For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

5. Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

6. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or athirst, and gave Thee drink?

7. And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

8. And when saw we Thee sick, or in prison, and came unto Thee?

9. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me.

* Dan. 7. 13, 14.

10. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

11. For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

12. I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not.

13. Then shall they also answer, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

14. Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me.

15. And these shall go away into eternal punishment: but the righteous into eternal life.†

16. Now the feast of unleavened bread drew nigh, which is called the Passover.

17. And it came to pass, when Jesus had finished all these words, He said unto His disciples, Ye know that after two days the pass-

over cometh, and the Son of Man is delivered up to be crucified.

18. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;

19. And they took counsel together† that they might take Jesus by subtilty, and kill Him.

20. But they said, Not during the feast, lest a tumult arise among the people; for they feared the people.

21. And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

22. And he went away, and communed with the chief priests and captains, how he might deliver Him unto them, and said, What are ye willing to give me, and I will deliver Him unto you?

23. And they were glad, and covenanted to give him money. And he consented, and they weighed unto him thirty pieces of silver.

24. And from that time he sought opportunity how he might conveniently deliver Him unto them in the absence of the multitude.

† Dan. 12. 2; John 5. 29; Rom. 2. 7-9.

† Ps. 2. 2.

P A R T VIII.

The Fourth Passover. The Passion. Events to the End of the Jewish Sabbath.

CHAPTER LXXVII.

PREPARATION FOR THE PASSOVER.
THE PASSOVER MEAL. AGAIN "WHO
SHALL BE GREATEST?" JESUS
WASHES HIS DISCIPLES' FEET.
MATT. XXVI. 17-20; MARK XIV. 12-
17; LUKE XXII. 18, 24-30; JOHN XIII.
1-20.—*Bethany. Jerusalem.*

1. And the first day of unleavened bread came, on which the passover must be sacrificed.*

2. And He sent two of His disciples, Peter and John, saying, Go and make ready for us the passover, that we may eat.

3. And the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover?

4. And He said, Go into the city and behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water;

follow him into the house wherewith he goeth.

5. And ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand; I keep the passover at thy house with My disciples.

6. Where is My guest-chamber, where I shall eat the passover with My disciples?

7. And he will himself shew you a large upper room furnished and ready: and there make ready for us.

8. And the disciples went forth, and came into the city, and found as He had said unto them.

9. And the disciples did as Jesus appointed them; and they made ready the passover.

10. And when it was evening He cometh with the twelve. And when the hour was come, He sat down, and the apostles with Him.

11. And He said unto them,

* Ex. 12. 1-28. See Appendix.

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.

12. And He received a cup, and when He had given thanks, He said, Take this, and divide it among yourselves:

13. For I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

14. And there arose also a contention among them,† which of them was accounted to be greatest.

15. And He said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

16. But ye *shall* not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.

17. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

18. But ye are they who have continued with Me in My temptations;

19. And I appoint unto you a kingdom, even as My Father appointed unto Me,‡ that ye may

eat and drink at My table in My kingdom;

20. And ye shall sit on thrones judging the twelve tribes of Israel.

21. Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved them unto the end.

22. And during supper, the devil having already put§ into the heart of Judas Iscariot, Simon's son, to betray Him,

23. *Jesus*, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments;

24. And He took a towel, and girded Himself. Then He poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

25. So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

26. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with Me.

† Matt. 20. 25-28. ‡ Phil. 2 9-11.

§ Acts 5. 3.

27. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.

28. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean altogether: and ye are clean, but not all.

29. For He knew him that should betray Him; therefore said He, Ye are not all clean.

30. So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done to you?

31. Ye call Me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. ¶

32. For I have given you an example, that ye also should do as I have done to you.

33. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.

34. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, ¶ He that eateth my bread lifted up his heel against me.

35. From henceforth I tell you before it come to pass, that, when

it is come to pass, ye may believe that I am He.

36. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

CHAPTER LXXVIII.

THE PASSOVER MEAL CONTINUED. THE TRAITOR POINTED OUT. JUDAS WITHDRAWS. JESUS FORETELLS PETER'S DENIAL OF HIM AND THE SCATTERING OF THE TWELVE. MATT. XXVI. 21-36; MARK XIV. 18-31; LUKE XXII. 21-38; JOHN XIII. 21-38.—*Jerusalem.*

1. When Jesus had thus said, He was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me: behold, the hand of him that betrayeth Me is with Me on the table.

2. The Son of Man goeth, even as it is written of Him: but woe unto that man through whom the Son of Man is betrayed! good were it for that man if he had not been born.

3. And they were exceeding sorrowful, and began to say unto Him every one, Is it I, Lord?

4. The disciples looked one on another, doubting of whom He spake.

5. And they began to question among themselves, which of them it was that should do this thing.

6. There was at the table reclining in Jesus' bosom one of His disciples, whom Jesus loved.

7. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom He speaketh.

8. He leaning back, as he was, on Jesus' breast saith unto Him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it Him.

9. So when He had dipped the sop, He taketh and giveth it to Judas, *the son* of Simon Iscariot.

10. And Judas, who betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

11. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly.

12. Now no man at the table knew for what intent He spake this unto him.

13. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

14. He then having received the sop went out straightway: and it was night.

15. When therefore he was gone out, Jesus saith, Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify

Him in Himself, and straightway shall He glorify Him.

16. Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come;* so now I say unto you.

17. A new commandment† I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

18. By this shall all men know that ye are My disciples, if ye have love one to another.‡

19. And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is My body which is given for you: this do in remembrance of Me.

20. And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is My blood of the covenant,§ which is shed for many unto remission of sins.

21. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of God—My Father's kingdom.

22. Simon Peter saith unto Him, Lord, whither goest thou?

23. Jesus answered, Whither I go, thou canst not follow Me

* John 7. 33, 34. † 1 John 2. 8-11; 4. 21.
‡ 1 John 3. 10. § Ex. 14. 8; Heb. 9. 11-14.
|| 2 Pet. 1. 14.

now; but thou shalt follow afterwards.]

24. Peter saith unto Him, Lord, why cannot I follow Thee even now?

25. Then saith Jesus unto them, All ye shall be offended in Me this night: for it is written, ¶ I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

26. But after I am raised up, I will go before you into Galilee.*

27. But Peter answered and said unto Him, If all shall be offended in Thee, I will never be offended.

28. And the Lord said, Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:

29. But I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.

30. And he said unto Him, Lord, with Thee I am ready to go both to prison and to death. I will lay down my life for Thee.

31. Jesus answereth, Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, that to-day, *even* this night, before the cock crow twice, thou shalt thrice deny that thou knowest Me.

32. But he spake exceeding ve-

hemently, If I must die with Thee, I will not deny Thee. Likewise also said all the disciples.

CHAPTER LXXIX.

THE DISCIPLES PERPLEXED: JESUS COMFORTS THEM, AND PROMISES THE HOLY SPIRIT. LUKE XXII. 35-38. JOHN XIV. 1-31.—*Jerusalem.*

1. And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And He said unto them, But now, he that hath a purse, let him take it, and likewise a wallet:

2. And he that hath no sword let him sell his cloke, and buy one. For I say unto you, that this which is written must be fulfilled in Me,* And He was reckoned with transgressors: for that which concerneth Me hath fulfilment.

3. And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

4. Let not your heart be troubled: ye believe in God, believe also in Me.

5. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

6. And if I go and prepare a place for you, I come again and will receive you unto Myself, that where I am, *there* ye may be also.

¶ Zech. 13. 7.

** John 21. 1.

* Is. 53. 2.

And whither I go, ye know the way.

7. Thomas saith unto Him, Lord, we know not whither Thou goest; how know we the way?

8. Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but through Me.

9. If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him.

10. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

11. Jesus saith unto Him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father;

12. How sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me?

13. The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

14. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.

15. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

16. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.

17. If ye shall ask anything in My Name, that will I do.

18. If ye love Me, ye will keep My commandments.†

19. And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, *even* the Spirit of truth: Whom the world cannot receive;

20. For it beholdeth Him not, neither knoweth Him; ye know Him; for He abideth with you, and shall be in you.

21. I will not leave you desolate: I come unto you.

22. Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.‡

23. In that day ye shall know that I am in My Father, and ye in Me, and I in you.

24. He that hath My commandments, and keepeth them, he it is that loveth Me:

25. And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.

26. Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thy-

† 1 John 5. 3.

‡ 1 Cor. 15. 10; Col. 3. 3.

self unto us, and not unto the world?

27. Jesus answered and said unto him, If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. §

28. He that loveth Me not keepeth not My words: and the word which ye hear is not Mine, but the Father's Who sent Me.

29. These things have I spoken unto you, while *yet* abiding with you.

30. But the Comforter, *even* the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you. ||

31. Peace I leave with you; My peace ¶ I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

32. Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. **

33. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.

34. I will no more speak much with you, for the prince of the

world cometh: and he hath nothing in Me;

35. But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence.

CHAPTER LXXX.

CHRIST THE TRUE VINE. HIS DISCIPLES TO BE HATED BY THE WORLD. JOHN XV. 1-27.—*Jerusalem.*

1. I am the true Vine, and My Father is the Husbandman.

2. Every branch in Me that beareth not fruit, He taketh it away: and every *branch* that beareth fruit, He cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you.

4. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me.

5. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing.

6. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in Me, and My words abide in you, ask whatso-

§ Rev. 3. 20. || 1 John 2. 27.

¶ Phil. 4. 7. ** 1 Cor. 11. 3; 15. 24-28.

ever ye will, and it shall be done unto you.

8. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My discip'les.

9. Even as the Father hath loved Me, I also have loved you: abide ye in My love.

10. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

11. These things have I spoken unto you, that My joy may be in you, and *that* your joy may be fulfilled.

12. This is My commandment, that ye love one another, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you.

14. No longer do I call you servants; for the servant knoweth not what his lord doeth:

15. But I have called you friends; for all things that I heard from My Father I have made known unto you.

16. Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in My Name, He may give it you.

17. These things I command you, that ye may love one another.

18. If the world hateth you, ye know that it hath hated Me before *it hated* you.

19. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, A servant* is not greater than his lord.

21. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

22. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me.

23. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.

24. He that hateth Me hateth My Father also.

25. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both Me and My Father.

26. But *this cometh to pass*, that the word may be fulfilled that is written in their law,† They hated Me without a cause.

27. But when the Comforter is

* Matt. 10. 24. † Ps. 69. 4.

come, Whom I will send unto you from the Father, *even* the Spirit of truth, that proceedeth from the Father, He shall bear witness of Me: .

28. And ye also bear witness, because ye have been with Me from the beginning.†

CHAPTER LXXXI.

PERSECUTION AGAIN FORETOLD. FURTHER PROMISE OF THE SPIRIT. PRAYER TO BE IN CHRIST'S NAME. PEACE. JOHN XVI. 1-33.—*Jerusalem.*

1. These things have I spoken unto you, that ye should not be made to stumble.

2. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.*

3. And these things will they do, because they have not known the Father, nor Me.

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.

5. And these things I said not unto you from the beginning, because I was with you.

6. But now I go unto Him that sent Me; and none of you asketh me, Whither goest Thou?

7. But because I have spoken

these things unto you, sorrow hath filled your heart.

8. Nevertheless I tell you the truth; It is expedient for you that I go away:

9. For if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.

10. And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin because they believe not on Me;

11. Of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged.

12. I have yet many things to say unto you, but ye cannot bear them now.†

13. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself;

14. But what things soever He shall hear, *these* shall He speak: and He shall declare unto you the things that are to come.

15. He shall glorify Me: for He shall take of Mine, and shall declare *it* unto you.

16. All things whatsoever the Father hath are Mine: therefore said I, that He taketh of Mine, and shall declare *it* unto you.

17. A little while, and ye behold

† Luke 1. 1, 2; Acts 1. 21, 22.

* Acts 26. 9-11.

† Mark 4. 33.

Me no more; and again a little while, and ye shall see Me.

18. *Some* of His disciples therefore said one to another, What is this that He saith unto us, A little while, and ye behold Me not; and again a little while, and ye shall see Me: and, Because I go to the Father?

19. They said therefore, What is this that He saith, A little while? We know not what He saith.

20. Jesus perceived that they were desirous to ask Him, and He said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold Me not, and again a little while, and ye shall see Me?

21. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

22. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.

23. And ye therefore now have sorrow:‡ but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

24. And in that day ye shall ask

Me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name.

25. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be fulfilled.

26. These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.

27. In that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you;

28. For the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father.

29. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

30. His disciples say, Lo now speakest Thou plainly, and speakest no dark saying.

31. Now know we that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

32. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave Me alone:§

‡ Luke 24. 40, 41.

§ Matt. 26. 56.

33. And *yet* I am not alone, because the Father is with Me.

34. These things have I spoken unto you, that in Me ye may have peace.

35. In the world ye have tribulation: but be of good cheer; I have overcome the world.¶

CHAPTER LXXXII.

CHRIST'S PRAYER FOR HIS DISCIPLES. JOHN XVII. 1-24.—*Jerusalem.*

1. These things spake Jesus; and lifting up His eyes to heaven, He said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee:

2. Even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life.

3. And this is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, *even* Jesus Christ.

4. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.

5. And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.

6. I manifested Thy Name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to

Me; and they have kept Thy word.

7. Now they know that all things whatsoever Thou hast given Me are from Thee: for the words which Thou gavest Me I have given unto them;

8. And they received *them*, and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.

9. I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine:

10. And all things that are Mine are Thine, and Thine are Mine: and I am glorified in them.

11. And I am no more in the world, and these are in the world, and I come to Thee.

12. Holy Father, keep them in Thy Name whom Thou hast given Me, that they may be one, even as We *are*.

13. While I was with them, I kept them in Thy Name whom Thou hast given Me:

14. And I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.*

15. But now I come to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves.

16. I have given them Thy word; and the world hated them, be-

¶ 1 Thess. 3. 3, 4; 2 Tim. 3. 12.

¶ Rom. 8. 37.

* Ps. 41. 9; 109, 8, 17; A ts l. 16-20.

cause they are not of the world, even as I am not of the world.

17. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil *one*.

18. They are not of the world, even as I am not of the world.

19. Sanctify† them in the truth: Thy word is truth.

20. As Thou didst send Me into the world, even so I sent them into the world.

21. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

22. Neither for these only do I pray, but for them also that believe on Me through their word: that they may all be one;

23. Even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me.

24. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We *are* One;

25. I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

26. Father, that which Thou hast given Me, I desire that,

where I am, they also may be with Me;

27. That they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

28. O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me;

29. And I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them.

CHAPTER LXXXIII.

CHRIST'S AGONY IN GETHSEMANE, AND BETRAYAL BY JUDAS. MATT. XXVI. 30; 36-50; MARK XIV. 26; 32-45; LUKE XXII. 39-48; JOHN XVIII. 1-9.—*Mount of Olives*.

1. When Jesus had spoken these words, and when they had sung a hymn, He came out and went forth with His disciples, as His custom was, over the brook Kidron, unto the Mount of Olives;

2. Where was a garden, a place which was named Gethsemane: into the which He entered, Himself and His disciples.

3. And when He was at the place, He said unto them, Sit ye here, and pray that ye enter not into temptation, while I go yonder and pray.

4. And He took with Him Peter and the two sons of Zebedee,

† Eph. 4. 21-24; 5. 26.

James and John, and began to be sorrowful and sore troubled.*

5. Then saith He unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with Me.

6. And He went forward a little, about a stone's cast, and He kneeled down, and fell on His face on the ground, and prayed that, if it were possible, the hour might pass away from Him.

7. And he said, Abba, Father, all things are possible unto Thee; if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done.†

8. And there appeared unto Him an angel from heaven, strengthening Him.

9. And being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground.

10. And when He rose up from His prayer, He came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye?

11. And saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Rise; watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.‡

12. Again, a second time He

went away, and prayed, saying, O My Father, if this cannot pass away, except I drink it, Thy will be done.

13. And He came again and found them sleeping, for their eyes were very heavy; and they knew not what to answer Him.

14. And He left them again, and went away, and prayed a third time,§ saying again the same words.

15. Then cometh He to the disciples, the third time, and saith unto them, Sleep on now, and take your rest:

16. It is enough; behold, the hour is come, and the Son of Man is betrayed into the hands of sinners.

17. Arise, let us be going: behold, he is at hand that betrayeth Me.

18. Now Judas also, who betrayed Him, knew the place: for Jesus oft-times resorted thither with His disciples.

19. Judas then, having received the band of *soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

20. And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

* John 12. 27; Heb. 5. 7.

† Phil. 2 6-8; Heb. 5. 8.

‡ Rom. 7. 18-5.

§ 2 Cor. 12. 8.

21. Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye?

22. They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, who betrayed Him, was standing with them.

23. When therefore He said unto them, I am He, they went backward, and fell to the ground.

24. Again therefore He asked them, Whom seek ye? And they said, Jesus of Nazareth.

25. Jesus answered, I told you that I am He: if therefore ye seek Me, let these go their way: that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one.†

26. Now he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that is He; take Him, and lead Him away safely.

27. Jesus said unto him, Friend,‡ Judas, betrayest thou the Son of Man with a kiss? do that for which thou art come.

28. And when he was come, straightway he came to Him, and saith, Rabbi; and kissed Him.

‡ John 6. 33; 17. 12.

† *Friend*: not *philos*, as at John 11. 11. ("Our friend Lazarus sleepeth") a d about 30 places in the New Testament; but the less friendly term, *hetairos* Matthew alone uses it and he only in three places; the other two being at Matt. 20. 13 and 22. 12.

CHAPTER LXXXIV.

JESUS MADE PRISONER AND TAKEN BEFORE CAIAPHAS. PETER'S DENIAL. MATT. XXVI. 50-58; 69-75; MARK XIV. 46-54; 66-72; LUKE XXII. 49-62; JOHN XVIII. 10-18; 25-27.—*Jerusalem.*

1. So the band and the chief captain, and the officers of the Jews, seized Jesus and bound Him.

2. And when they that were about Him saw what would follow, they said, Lord, shall we smite with the sword?

3. Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

4. But Jesus answered and said, Suffer ye thus far. And He touched his ear and healed him.

5. Jesus therefore said unto Peter, Put up the sword into the sheath: for all that take the sword shall perish with the sword.*

6. The cup which the Father hath given Me, shall I not drink it?

7. Or thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?†

8. In that hour said Jesus to the multitudes. Are ye come out

* Gen. 9. 6. † Luke 21. 44-46.

as against a robber with swords and staves to seize me?

9. I sat daily with you in the temple teaching, and ye took Me not: ye stretched not forth your hands against Me: but this is your hour, and the power of darkness.

10. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left Him and fled.†

11. And a certain young man followed with Him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him: but he left the linen cloth, and fled naked.

12. And they that had taken Jesus led Him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year.

13. Annas therefore sent Him bound to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together.

14. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.§

15. And Simon Peter followed Jesus (afar off), and *so did* another disciple.

16. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest: but Peter was standing at the door without.

17. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter, and he entered in, and sat with the officers, to see the end.

18. Now the servants and the officers were standing *there*, having made a fire of charcoal, for it was cold;

19. And they were warming themselves, and Peter was also with them, standing and warming himself.

20. And as Peter was beneath in the court, there cometh one of the maids of the high priest: the maid that kept the door:

21. She seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, Thou also wast with Jesus the Galilæan. Art thou also *one* of this Man's disciples?

22. But he denied before them all, saying, I am not. Woman, I know Him not. I neither know, nor understand what thou sayest.

23. And he went out into the porch; and the cock crew.

24. And after a little while, when he was gone out into the porch, another saw him, and said, Thou also art *one* of them, and began again to say to them that stood by, This is *one* of them. This man also was with Jesus the Nazarene.

25. And again he denied with an oath, I know not the Man.

† John 16. 32. § John 11. 50.

26. And after the space of about one hour another of the servants of the high priest, being a kinsman of him whose ear Peter cut off, confidently affirmed, saying,

27. Of a truth this man also was with Him: for he is a Galilæan. Did not I see thee in the garden with Him?

28. And they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech betrayeth thee.

29. Peter therefore denied again: Man, I know not what thou sayest. Then began he to curse and to swear, I know not this Man of Whom ye speak.

30. And immediately, while he yet spake, the cock crew the second time. And the Lord turned, and looked upon Peter.

31. And Peter remembered the word of the Lord, how that He said unto him, Before the cock crow twice this day, thou shalt deny Me thrice.

32. And when he thought thereon, he went out, and wept bitterly.

CHAPTER LXXXV.

CHRIST BEFORE CAIAPHAS AND THE SANHEDRIM. DECLARES HIMSELF THE CHRIST. CONDEMNED, MOCKED, LED TO PILATE. MATT. XXVI. 59-68; XXVII. 1, 2; MARK XIV. 55-65; XV. 1; LUKE XXII. 63-71; XXIII. 1, 2; JOHN XVIII. 19-24; 28-32.

1. The high priest therefore

asked Jesus of His disciples, and of His teaching.

2. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

3. Why askest thou Me? ask them that have heard *Me*, what I spake unto them: behold, these know the things which I said.

4. And when He had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest Thou the high priest so?

5. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

6. And as soon as it was day, the assembly of the people was gathered together, both chief priests and scribes; and they led Him away into their council.

7. Now the chief priests and the whole council sought witness* against Jesus that they might put Him to death; and they found it not, though many false witnesses came.

8. For many bare false witness against Him, and their witness agreed not together.

9. But afterward came two, and bare false witness against Him, saying, We heard Him say, I will

* Acts 6. 11-13.

destroy this sanctuary that is made with hands, and in three days I will build another made without hands.†

10 And not even so did their witness agree together.

11. And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing?‡ what is it which these witness against Thee? But Jesus held His peace.

12. And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.

13. But He said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer.

14. Again the high priest asked Him, and saith unto Him, Art thou the Christ, the Son of the Blessed?

15. And Jesus said, I am: and ye shall see the Son of Man sitting at the right hand of the power of God, and coming with the clouds of heaven.

16. And they all said, Art Thou then the Son of God? And He said unto them, Ye say it, for I am.

17. And they said, What further need have we of witness? for we ourselves have heard from His own mouth.

18. And the high priest rent his garments, saying, He hath spoken

blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye?

19. And they all condemned Him to be worthy of death.§

20. And the men that held Jesus mocked Him, and beat Him. And they blindfolded Him.

21. Then did they spit in His face|| and buffet Him: and some smote Him with the palms of their hands, saying, Prophecy unto us, Thou Christ: who is he that smuck Thee?

22. And many other things spake they against Him, reviling Him.

23. And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, against Jesus to put Him to death:

24. And the whole company of them rose up, and they bound Him, and led Him away, from Caiaphas into the Prætorium, and delivered Him up to Pilate the governor.

25. And it was early; and they themselves entered not into the Prætorium that they might not be defiled, but might eat the passover.

26. Pilate therefore went out unto them, and saith, What accusation bring ye against this Man?

† John 2. 19. ‡ Is. 53. 7.

§ Lev. 24. 26: John 19. 7.

|| Is. 50. 6.

27. They answered and said unto him, If this Man were not an evil-doer, we should not have delivered Him up unto thee.

28. Pilate therefore said unto them, Take Him yourselves, and judge Him according to your law.

29. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He should die.¶

30. And they began to accuse Him, saying, We found this Man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He Himself is Christ a King.

CHAPTER LXXXVI.

CHRIST IN THE PRÆTORIUM; TAKEN BEFORE HEROD; BACK TO THE PRÆTORIUM. PILATE SEEKS TO RELEASE HIM. BARABBAS RELEASED. MATT. XXVII. 11-26; MARK XV. 2-15; LUKE XXIII. 3-25; JOHN XVIII. 33-40.

1. Pilate therefore entered again into the Prætorium, and called Jesus.

2. Now Jesus stood before Pilate the governor: and the governor asked Him, saying: Art Thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning Me?

3. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me: what hast Thou done?

4. Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

5. Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest *it*, for I am a King.

6. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.

7. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in Him.

8. And the chief priests accused Him of many things, but He answered nothing.

9. Then saith Pilate unto Him, Answerest Thou nothing? behold how many things they accuse Thee of. Hearest Thou not how many things they witness against Thee?

10. And He gave him no answer, not even to one word:* insomuch that the governor marvelled greatly.

¶ Matt. 10. 19; John 12. 32, 33.

* Is. 53. 7.

11. And Pilate said unto the chief priests and the multitudes, I find no fault in this Man.

12. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

13. But when Pilate heard it, he asked whether the Man were a Galilæan.

14. And when he knew that He was of Herod's jurisdiction, he sent Him unto Herod, who himself was at Jerusalem in these days.

15. Now when Herod saw Jesus, he was exceeding glad: for he was of a long time† desirous to see Him, because he had heard concerning Him; and he hoped to see some sign done by Him.

16. And he questioned Him in many words; but He answered him nothing.

17. And the chief priests and the scribes stood, vehemently accusing Him.

18. And Herod with his soldiers set Him at nought, and mocked Him, and arraying Him in gorgeous apparel sent Him back to Pilate.

19. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

20. And Pilate called together

the chief priests and the rulers and the people, and said unto them, Ye brought unto me this Man, as One that perverteth the people:

21. And behold, I having examined Him before you, found no fault in this Man touching those things whereof ye accuse Him:

22. No, nor yet Herod: for he sent Him back unto us; and behold, nothing worthy of death hath been done by Him.

23. I will therefore chastise Him, and release Him. But ye have a custom, that I should release unto you one at the passover.

24. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

25. And they had then a notable prisoner, called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder.

26. When therefore they were gathered together, the multitude went up and began to ask him to do as he was wont to do unto them.

27. And Pilate answered them, saying, Will ye therefore that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered Him up.

28. But the chief priests stirred up the multitude, that he should

† Luke 9. 9.

rather release Barabbas unto them, and destroy Jesus.

29. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous Man; for I have suffered many things this day in a dream because of Him.

30. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? Barabbas, or Jesus Who is called Christ?

31. They cried out all together, saying, Away with this Man, and release unto us Barabbas.

32. Pilate saith unto them, What then shall I do unto Jesus Who is called Christ? Whom ye call the King of the Jews?

33. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify Him.

34. And he said unto them the third time, Why, what evil hath this Man done? I have found no cause of death in Him: I will therefore chastise Him and release Him.

35. But they were urgent with loud voices, asking that He might be crucified. And their voices prevailed.

36. And Pilate, wishing to content the multitude, when he saw that he prevailed nothing, but rather that a tumult was arising,

gave sentence that what they asked for should be done.

37. But first he took water, and washed his hands† before the multitude, saying, I am innocent of the blood of this righteous Man: see ye to it.

38. And all the people answered and said, His blood be on us,§ and on our children.

39. Then released he unto them Barabbas, that for insurrection and murder had been cast into prison, whom they asked for;|| but Jesus he scourged and delivered up to their will, to be crucified.

CHAPTER LXXXVII.

REMORSE AND SUICIDE OF JUDAS. JESUS MOCKED: PILATE'S FURTHER ATTEMPT TO RELEASE HIM. "CRUCIFY HIM!" MATT. XXVII. 3-10; 27-30; MARK XV. 15-19; JOHN XIX. 1-16.—*Jerusalem.*

1. Then Judas, who betrayed Him, when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood.

2. But they said, What is that to us? see thou to it.

3. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself:

4. And falling headlong, he

† Deut. 21. 6, 7; Ps. 28. 6.

§ Acts 5. 28. || Acts 3. 14.

burst asunder in the midst, and all his bowels gushed out.

5. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood.

6. And they took counsel, and bought with the reward of his iniquity the potter's field, to bury strangers in.

7. And it became known to all the dwellers at Jerusalem; inso-much that in their language that field was called Akeldama, that is, The field of blood, unto this day.

8. Then was fulfilled* that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was priced, whom *certain* of the children of Israel did price;

9. And they gave them for the potter's field, as the Lord appointed me.

10. Then the soldiers of the governor took Jesus, and led Him away within the court, which is the Prætorium; and they gathered unto Him the whole band. And they stripped Him, and put on Him a scarlet robe.

11. And they plaited a crown of thorns and put it upon His head, and a reed in His right hand; and they kneeled down before Him,

and mocked Him, saying, Hail, King of the Jews!

12. And they spat upon Him, and took the reed and smote Him on the head:† and they struck Him with their hands.

13. And Pilate went out again, and saith unto them, Behold, I bring Him out to you, that ye may know that I find no crime in Him.

14. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold the Man!

15. When therefore the chief priests and the officers saw Him, they cried out, saying, Crucify Him, crucify Him.

16. Pilate saith unto them, take Him yourselves, and crucify Him: for I find no crime in Him.

17. The Jews answered him, We have a law, and by that law He ought to die, because He made Himself the Son of God.

18. When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.

19. Pilate therefore saith unto Him, Speakest Thou not unto me? knowest Thou not that I have power to release Thee, and have power to crucify Thee?

20. Jesus answered him, Thou

* Jer. 32. 6-12; Zech. 11. 12, 13.

† Mic. 5. 1.

wouldest have no power against Me, except it were given thee from above: therefore he that delivered Me unto thee hath greater sin.

21. Upon this Pilate sought to release Him: but the Jews cried out, saying, If thou release this Man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

22. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.

23. Now it was the Preparation of the passover: it was about the sixth hour.

24. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with Him, crucify Him.

25. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

26. Then therefore he delivered Him unto them to be crucified.

CHAPTER LXXXVIII.

JESUS LED AWAY AND CRUCIFIED. MATT. XXVII. 31-8; MARK XV. 20-28; LUKE XXIII. 26-34; 38; JOHN XIX. 17-24.—*Near Jerusalem.*

1. And when they had mocked Him, they took off from Him the purple, and put on Him His garments.

2. They took Jesus therefore,

and they led Him out to crucify Him: and He went out, bearing the cross for Himself.

3. And as they came out, they found a man passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus;

4. Him they compelled to go *with them*, that he might bear His cross, and laid on him the cross, to bear it after Jesus.

5. And there followed Him a great multitude of the people, and of women who bewailed and lamented Him.

6. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

7. For behold, the days are coming, in which they shall say, Blessed are the barren, and the breasts that never gave suck.*

8. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.†

9. For if they do these things in the green tree, what shall be done in the dry?

10. And there were also two others, malefactors, led with Him to be put to death: and the scripture was fulfilled, which saith,‡ And He was numbered with the transgressors.

11. And when they were come unto a place which is called in Hebrew Golgotha, that is to say,

* Is. 54. 1. † Hos. 10. 8. ‡ Is. 53. 12.

The place of a skull, they gave Him wine to drink mingled with gall: and when He had tasted it, He would not drink.

12. There they crucified Him, and the malefactors, one on the right hand and the other on the left, and Jesus in the midst.

13. And it was the third hour, and they crucified Him. Then said Jesus, Father, forgive them; for they know not what they do.

14. The soldiers therefore, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also the coat:

15. Now the coat was without seam, woven from the top throughout.

16. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be:

17. That the scripture might be fulfilled, which saith, § They parted My garments among them, and upon My vesture did they cast lots.

18. These things therefore the soldiers did: and they sat and watched Him there.

19. And Pilate wrote a title, the superscription of His accusation, and they set it up over His head on the cross.

20. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

21. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city:

22. And it was written in Hebrew, and in Latin, and in Greek.

23. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that He said, I am King of the Jews.

24. Pilate answered, What I have written I have written.

CHAPTER LXXXIX.

SCENES AT THE CRUCIFIXION. MOCKERS. DARKNESS. AN EARTHQUAKE. "IT IS FINISHED." THE WOMEN. MATT. XXVII. 39-56; MARK XV. 29-41; LUKE XXIII. 44-9; JOHN XIX. 25-30.—*Near Jerusalem.*

1. And the people stood beholding.

2. And they that passed by railed on Him, wagging their heads, and saying, Hal Thou that destroyest the sanctuary, and buildest it in three days, save Thyself, and come down from the cross.

3. If Thou art the Son of God, come down from the cross.

4. And the rulers also scoffed at Him, the chief priests mocking Him, with the scribes and elders, saying, He saved others; Himself He cannot save.

5. Let Him save Himself, if this is the Christ of God, His Chosen.

6. He is the King of Israel; let the Christ, the King of Israel, now come down from the cross, that we may see, and we will believe on Him.

7. He trusteth on God; let Him deliver Him now, if He desireth Him;* for He said, I am the Son of God.

8. And the robbers also that were crucified with Him reproached Him.

9. And the soldiers also mocked Him, coming to Him, offering Him vinegar, and saying, If Thou art the King of the Jews, save Thyself.

10. And one of the malefactors that were hanged railed on Him, saying, Art not Thou the Christ? save Thyself and us.

11. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

12. And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss.

13. And he said, Jesus, remember me when Thou comest in Thy kingdom.

14. And He said unto him, Verily I say unto thee, To-day† shalt thou be with Me in Paradise.‡

15. But there were standing by the cross of Jesus His mother,

and H's mother's sister, Mary the wife of Clopas, and Mary Magdalene.

16. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother; Woman, behold, thy son!

17. Then saith He to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

18. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing.

19. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, My God, why hast Thou forsaken Me?§

20. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar:

21. And some of them that stood by, when they heard it, said, Behold, He calleth Elijah.

22. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a hyssop reed, and brought it to His mouth.

23. When Jesus therefore had received the vinegar, and when

* Ps. 22. 7, 8. † 2 Cor. 5. 9.

‡ 2 Cor. 12. 4; Rev. 2. 7.

§ Ps. 22. 1. || Ps. 69. 21.

He had cried again with a loud voice, It is finished, He said, Father, into Thy hands I commend My spirit: and having said this, He yielded up His spirit.

24. And behold, the veil of the sanctuary was rent† in twain from the top to the bottom; and the earth did quake; and the rocks were rent.

25. Now the centurion, and they that were with him watching Jesus, when they saw that He so gave up the ghost, and saw the earthquake, and the things that were done,

26. *They* feared exceedingly, and glorified God, saying, Certainly this was a righteous Man. Truly this Man was the Son of God.

27. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

28. And all His acquaintance, and many women were there beholding these things from afar,

29. Among whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, the mother of the sons of Zebedee:

30. Who, when He was in Galilee, followed Jesus and ministered unto Him, and who had followed Him from Galilee, ministering

unto Him,** and many other women who came up with Him unto Jerusalem.

CHAPTER XC.

THE TAKING DOWN FROM THE CROSS, AND THE BURIAL. MATT. XXVII. 57-66; MARK XV. 42-7; LUKE XXIII. 50-56; JOHN XIX. 31-42.—
Near Jerusalem.

1. And it was the day of the Preparation, that is the day before the sabbath, and the sabbath drew on.

2. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross* upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and *that* they might be taken away.

3. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with Him:

4. But when they came to Jesus, and saw that He was dead already, they brake not His legs:

5. Howbeit one of the soldiers with a spear pierced His side, and straightway there came out blood and water.

6. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.

7. For these things came to

† Heb. 10. 19-22,

** Luke 8. 3. * Deut. 21. 22, 23.

pass, that the scripture might be fulfilled,† A bone of Him shall not be broken.

8. And again another scripture saith,‡ They shall look on Him Whom they pierced.

9. And after these things, when even was come, there came a rich man, named Joseph, from Arimathæa, a city of the Jews, a disciple of Jesus, but secretly for fear of the Jews, who also himself was looking for the kingdom of God.

10. This man, a councillor of honourable estate, a good man and a righteous, who had not consented to their counsel and deed, went in boldly unto Pilate, and asked for the body of Jesus.

11.¶ And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead.

12. And when he learned it of the centurion, he granted the corpse to Joseph.

13. And Joseph took the body down; and he bought a linen cloth, and wound Him in the linen cloth.

14. Now in the place where He was crucified there was a garden; and in the garden his own new tomb,§ which he had hewn out in the rock: where never man had yet lain.

15. There then, because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

16. And there came also Nicodemus, he who at the first came to Him by night, bringing a mixture of myrrh and aloes, about a hundred pound *weight*.

17. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury, and rolled a great stone to the door of the tomb, and departed.

18. And the women, who had come with Him out of Galilee beheld the tomb, and how His body was laid.

19. And Mary Magdalene was there, and Mary the *mother* of Joses.

20. And they returned, and prepared spices and ointments.

21. And on the sabbath they rested according to the commandment.¶

22. Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I rise again.¶

23. Command therefore that the tomb be made sure until the third day, lest haply His di ciples come

† Ex. 12. 46; Ps. 34. 20.

‡ Ps. 22. 16, 17; Zech. 12. 10. § Is. 53 9.

¶ Ex. 20. 10. ¶ Matt. 12. 40; 20. 19.

and steal Him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first,

24. Pilate said unto them, Ye

have a guard: go your way, make it as sure as ye can.

25. So they went, and made the tomb sure, sealing the stone, the guard being with them.

ORDER OF EVENTS IN PARTS VII., VIII., IX.

CRUCIFIXION WEEK. Parts VII., VIII. Christ's Public Entry into Jerusalem; healing of the blind and lame; retirement to Bethany. Chap. 65. 1-66. 7.—*Tuesday.*

From Bethany to Jerusalem; fig-tree condemned, temple cleansed; return to Bethany. Chap. 66. 7-9.—*Monday.*

To Jerusalem again; the withered fig-tree. Contests with the rulers; various teachings. Woes pronounced. The fall of Jerusalem foretold and bewailed; final leave taken of the temple. Chap. 66. 20-76. 15.—*Tuesday.*

J. d s and the rulers conspire against Christ—He being probably in retirement at Bethany. Chap. 76. 16-24.—*Wednesday.*

Preparation for and observance of the Passover. The Lord's Supper instituted; final discourse to the disciples. Chap. 77-82.—*Thursday afternoon and evening.*

Christ goes to Gethsemane; is betrayed by Judas; made prisoner; is taken before Annas, then before Caiaphas and the Sanhedrim. Peter denies Him, and the Sanhedrim deliver Him to Pilate. Chap. 83. 1-85. 5.—*Thursday night and Friday morning.*

Christ before Pilate and Herod; condemned and delivered to be crucified.

Chap. 82. 26-88. 13.—*Friday, to 9 a. m.* Crucifixion scenes, and death of Christ. Chap. 88. 13-90. 8.—*Friday, 9 a. m. to 3 p. m.*

The Burial of Christ. Chap. 90. 13-21.—*Friday, 3 to 6 p. m.*

Sealing the tomb, and setting the guard. Chap. 90. 22-25.—*Saturday.*

RESURRECTION TO ASCENSION, forty days. Part IX. Christ's Resurrection, and first Appearance to Mary. Chap. 91.—*Sunday morning.*

An appearance to the other women. Chap. 92.—*Sunday morning.*

An appearance to Peter; another to the two going to Emmaus. Chap. 93.—*Sunday afternoon.*

An appearance to all the Apostles except Thomas. Chap. 94. 1-22.—*Sunday evening.*

An appearance to the eleven, eight days later. Chap. 94. 23-30.

An appearance to several Apostles at the Sea of Galilee. Chap. 95.

Further appearances to the eleven and to 500 others in Galilee; also to James and all the Apostles at Jerusalem. Chap. 96. 1-12.

Finally He leads them out to Olivet, and ascends thence to heaven before them. Chap. 96. 13-22.

PART IX.

The Resurrection, Subsequent Appearances, and Ascension of Christ.

Time: Forty Days.

CHAPTER XCI.

THE RESURRECTION MORNING.*

MATT. XXVIII. 1-10; MARK. XVI. 1-11; LUKE XXIV. 1-12; JOHN XX. 1-17.
—*Jerusalem.*

1. Now late on the sabbath† day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the tomb.

2. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint Him.

3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4. And behold, there was a great earthquake; for an angel of

the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

5. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

6. And the tombs were opened: and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many.

7. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

8. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them. They

* See Chap. 92. † See Appendix.

have taken away the Lord out of the tomb, and we know not where they have laid Him.

9. Peter therefore went forth, and the other disciple, and they went toward the tomb.

10. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

11. Simon Peter therefore also cometh, following him, and entered into the tomb;

12. And he beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself.

13. And he departed to his home, wondering at that which was come to pass.

14. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

15. For as yet they knew not the scripture,† that He must rise again from the dead.

16. So the disciples went away again unto their own home.

17. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

18. And she beholdeth two angels in white sitting, one at the

head, and one at the feet, where the body of Jesus had lain.

19. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

20. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

21. Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

22. She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.

23. Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Master.

24. Jesus saith unto her, Touch Me not; for I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God.

25. Now when He was risen early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons.

26. She went and told the disciples, who had been with Him, as they mourned and wept, I have

† Ps. 16. 10; Acts 2. 25-31.

seen the Lord; and *how that* He had said these things unto her.

27. And they, when they heard that He was alive, and had been seen of her, disbelieved.

CHAPTER XCII.

FURTHER SCENES ON THE RESURRECTION DAY. MATT. XXVIII. 11-15.*
—*Jerusalem.*

1. On the first day of the week, at early dawn,† the women, who had come with Him out of Galilee, came unto the tomb when the sun was risen, bringing the spices which they had prepared.

2. And looking up, they see that the stone is rolled away from the tomb, for it was exceeding great.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, while they were perplexed thereabout, behold, two men stood by them, on the right side, arrayed in dazzling white apparel:

5. And they said unto the women, as they were affrighted, and bowed down their faces to the earth, Fear not ye: be not amazed:

6. Ye seek Jesus, the Nazarene, Who hath been crucified: Why seek ye the living among the dead?

7. He is not here, but is risen: even as He said. Come, see the place where the Lord lay.

8. And go quickly, and tell His disciples, and Peter, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him, as He said unto you:‡ lo, I have told you.

9. Remember how He spake unto you when He was yet in Galilee, saying,§ that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

10. And they remembered His words.

11. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

12. And they departed quickly from the tomb with fear and great joy, and ran to bring His disciples word.

13. And behold, Jesus met them, saying, All hail. And they came and took hold of His feet, and worshipped Him.

14. Then saith Jesus unto them, Fear not: go tell My brethren|| that they depart into Galilee, and there shall they see Me.

15. And they returned from the tomb, and told all these things to the eleven, and to all the rest.

16. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other

* See also references at the head of Chapter XCI. † See Appendix.

‡ Matt. 16. 32; Mark 14. 28.

§ Luke 9. 22. || Matt. 12. 50.

women with them told these things unto the apostles.

17. And these things appeared in their sight as idle talk; and they disbelieved them.

18. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

19. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept.

20. And if this come to the governor's ears, we will persuade him, and rid you of care.

21. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, *and continueth* until this day.

CHAPTER XCIII.

JESUS APPEARS TO PETER: ALSO TO THE TWO GOING TO EMMAUS. MARK XVI. 12, 13; LUKE XXIV. 13-35.—*Jerusalem. The Road to Emmaus.*

1. And after these things He was manifested in another form unto two of them, as they walked, on their way into the country.

2. And behold, two of them were going that very day to a village named Emmaus, which was

threescore furlongs from Jerusalem.

4. And they communed with each other of all these things which had happened.

4. And it came to pass, while they communed and questioned together, that Jesus Himself drew near, and went with them.

5. But their eyes were holden that they should not know Him.

6. And He said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

7. And one of them, named Cleopas, answering said unto Him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

8. And He said unto them, What things? And they said unto Him, The things concerning Jesus of Nazareth, Who was a Prophet mighty in deed and word before God and all the people:

9. And how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him.

10. But we hoped that it was He who should redeem Israel.

11. Yea and beside all this, it is now the third day since these things came to pass.

12. Moreover certain women of our company amazed us, having been early at the tomb;

13. And when they found not His body, they came, saying, that they had also seen a vision of angels, who said that He was alive.

14. And certain of them that were with us went to the tomb, and found it even so as the women had said: but Him they saw not.

15. And He said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

16. Behoved it not the Christ to suffer these things, and to enter into His glory?

17. And beginning from Moses and from all the prophets, He interpreted to them in all the scriptures the things concerning Himself.

18. And they drew nigh unto the village, whither they were going: and He made as though He would go further.

19. And they constrained Him, saying, Abide with us: for it is toward evening, and the day is now far spent. And He went in to abide with them.

20. And it came to pass, when He had sat down with them to meat, He took the bread, and blessed it, and brake, and gave to them.

21. And their eyes were opened, and they knew Him; and He vanished out of their sight.

22. And they said one to another,

Was not our heart burning within us, while He spake to us in the way, while He opened to us the scriptures?

23. And they rose up that very hour, and went away; and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.*

24. And they rehearsed the things *that happened* in the way, and how He was known of them in the breaking of the bread: neither believed they them.

CHAPTER XCIV.

JESUS APPEARS TWICE TO THE ASSEMBLED DISCIPLES, THE DOORS BEING SHUT. MARK XVI. 14-18; LUKE XXIV. 36-49; JOHN XX. 19-29. —*Jerusalem.*

And afterward, as they spake these things, He was manifested unto the eleven themselves as they sat at meat.

2. When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.

3. But they were terrified and affrighted, and supposed they beheld a spirit.*

* 1 Cor. 15. 5. See Appendix.

* Matt. 14. 26; Acts 12. 15.

4. And He said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

5. See My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having.

6. And He upbraided them with their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen.

7. And when He had said this, He shewed unto them His hands and His feet, and His side.

8. The disciples therefore were glad, when they saw the Lord.

9. And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to eat?

10. And they gave Him a piece of a broiled fish. And He took it, and did eat before them.†

11. And He said unto them, These are My words which I spake unto you, while I was yet with you,‡ how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me.

12. Then opened He their mind, that they might understand the scriptures; and He said unto

them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

13. And that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem.§

14. Ye are witnesses of these things.‖

15. And behold, I send forth the promise of My Father upon you: but tarry ye in the city,¶ until ye be clothed with power from on high.

16. And He said unto them, Go ye into all the world, and preach the gospel to the whole creation.

17. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

18. And these signs shall follow them that believe: in My Name shall they cast out demons; they shall speak with new tongues;**

19. They shall take up serpents,†† and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick,‡‡ and they shall recover.

20. Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you.

21. And when He had said this,

† Acts 10. 41. ‡ Luke 13. 31.

§ Acts 3. 26. ¶ John 15. 27; Acts 1. 8.
‖ Acts 1. 4. ** Acts 2. 4; 1 Cor. 13. 1.
†† Acts 28. 5. ‡‡ James 5. 14, 15.

He breathed on them, and saith unto them, Receive ye the Holy Spirit:

22. Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

23. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

24. The other disciples therefore said unto him, We have seen the Lord.

25. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.

26. And after eight days again His disciples were within, and Thomas with them.

27. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

28. Then saith He to Thomas, Reach hither thy finger, and see My hands; and reach *hither* thy hand, and put it into My side: and be not faithless, but believing.

29. Thomas answered and said unto Him, My Lord and my God.

30. Jesus saith unto him, Because thou hast seen Me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. §§

CHAPTER XCV.

JESUS APPEARS TO SEVERAL DISCIPLES AT THE SEA OF TIBERIAS. JOHN XXI. 1-24.—*Galilee.*

1. After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested *Himself* on this wise.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of His disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto Him, We also come with thee.

4. They went forth, and entered into the boat; and that night they took nothing.

5. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus.

6. Jesus therefore saith unto them, Children, have ye aught to eat? They answered Him, No.

7. And He said unto them, Cast the net on the right side of the boat, and ye shall find.

8. They cast therefore, and now they were not able to draw it for the multitude of fishes.

9. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord.

10. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was nak-

ed), and cast himself into the sea.

11. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes.

12. So when they got out upon the land, they see a fire of charcoal there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken.

13. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

14. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of Him, Who art Thou? knowing that it was the Lord.

15. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

16. This is now the third time that Jesus was manifested to the disciples,* after that He was risen from the dead.

17. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou Me more than these?

18. He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs.

19. He saith to him again a second time, Simon, *son* of John, lovest thou Me?

20. He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Tend My sheep.

21. He saith unto him the third time, Simon, *son* of John, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me?

22. And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

23. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst:

24. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

25. Now this He spake, signifying by what manner of death he should glorify God.† And when He had spoken these, He saith unto him, Follow Me.

26. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on His breast at the supper,‡ and said, Lord, who is he that betrayeth Thee?

27. Peter therefore seeing him saith to Jesus, Lord, and what

* "The third time" "to the disciples:" the seventh altogether.

† 2 Pet. 1. 14. ‡ John 13. 23-25.

shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou Me.

28. This saying therefore went forth among the brethren, that that disciple should not die:

29. Yet Jesus said not unto him, that he should not die, but, If I will that he tarry till I come, what *is that* to thee?

30. This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

CHAPTER XCVI.

FURTHER APPEARANCES TO MANY; AND ASCENSION INTO HEAVEN. MATT. XXVIII. 16-20; MARK XVI. 19, 20; LUKE XXIV. 50-53; JOHN XX. 30, 31; XXI. 25; ACTS I. 3-12; I COR. XV. 6, 7.—*Galilee. Jerusalem. Bethany.*

1. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

2. Then He appeared to above five hundred brethren at once, of whom the greater part remain until now,* but some are fallen asleep.

3. And when they saw Him, they worshipped *Him*: but some doubted.

4. And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth.†

5. Go ye therefore, and make disciples of all the nations, baptizing‡ them into the Name of the Father and of the Son and of the Holy Spirit:

6. Teaching§ them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

7. Then He appeared to James; then to all the apostles; to whom He also shewed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

8. And, being assembled together with them, He charged them|| not to depart from Jerusalem, but to wait for the promise of the Father, which, *said He*, ye heard from Me:

9. For John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

10. They therefore, when they were come together, asked Him, saying, Lord, dost Thou at this time restore the kingdom to Israel?

11. And He said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority.

12. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My wit-

* That is, about the year A. D. 56.

† Acts 2. 36; Phil. 2. 9, 10.

‡ Mark 16. 15, 16; John 4. 1; Acts 2. 38-41. § Acts 2. 42. || Luke 24. 49.

nesses ¶ both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

13. So then the Lord Jesus, after He had said these things unto them, led them out until *they were* over against Bethany: and He lifted up His hands, and blessed them.

14. And it came to pass, while they were looking, He was taken up; and a cloud received Him out of their sight.

15. He was received up into heaven, and sat down at the right hand of God. And they worshipped Him.

16. And while they were looking stedfastly into heaven as He went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven?

17. This Jesus, Who was received up from you into heaven, shall so come in like manner as

ye beheld Him going into heaven.

18. Then returned they with great joy from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off, and were continually in the temple, blessing God.

19. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

20. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book.

21. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

22. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His Name.

¶ John 15. 27.



APPENDIX.

CHARACTERISTICS OF THE GOSPELS.

In connection with the study of this combined arrangement of the Gospels, the following points should be borne in mind throughout:

I The incarnation, earthly life and ministry, death, resurrection and ascension of Jesus Christ, together with the essential doctrines arising therefrom, formed the great theme of the Apostles' ministry, from the day of Pentecost onwards. Their story of wonders was at first related orally from memory, by men who had themselves been "eye-witnesses of His Majesty." Very soon, however, it required to be committed to writing. The main reason for this was the necessity that the various churches established, and the succession of teachers already being ordained from among converts who had not "known Christ after the flesh," might (like Luke's "most excellent Theophilus") learn with "certainty" the great facts and teachings of the life of Jesus. This they could not long do, except by reference to documentary statements, which should be safe from the inevitable corruptions incident to mere oral tradition. Matthew's Gospel was perhaps the first of the records written to meet this requirement; and Mark's probably came next. The history compiled by Luke a few years afterwards, opens with an intimation

that already "many" had "taken in hand to draw up a narrative concerning those matters." Many years later still (some fifty years after the earthly life of Christ had closed) John writes a further statement, made up almost entirely of new matter, not recorded in the other three Gospels. The testimony of Matthew is that of an eye-witness, who had himself been a disciple of Christ, attendant upon Him throughout His ministry. Ancient writers of the Church intimate that Mark's Gospel was written under the supervision of Peter (a view strongly confirmed by its contents), and that it was the record used by him in his ministry. In that case Mark's statement is as reliable as that of Matthew. Regarding the record of Luke, Paul's Gentile companion, there is good ground for the opinion that its compilation was influenced more or less by the Apostle of the Gentiles; moreover, the preface shows that his one object in writing was to give "certainty" regarding matters of fact, as the result of "accurate" investigation among those "who from the beginning were eye-witnesses and ministers of the word." John was not only a personal witness of that to which he testifies; he was the "beloved disciple," one of the favoured trio at the transfiguration, the Gethsemane agony, and

other sacred scenes, to which "the twelve" were not admitted. In this connection it is important to note that John's testimony, committed to writing in his old age, is (with the exception of some three or four incidents) entirely confined to events and discourses that had been overlooked by the other historians. His Gospel was no doubt meant to be supplementary to the others, which must at that time have long been familiar to him. In view of John's stern antagonism to everything not "of the truth," it is no mean testimony in favour of the first three records that, while adding to them, he does not attempt to correct any one of them in any single particular.

II. The four biographers of Jesus Christ wrote from four different standpoints. Matthew's statement was written by a Jew for Jews, with a Messianic purpose. It contains numerous expressions and references that would have little or no meaning or interest for Gentiles in his day, and it omits matters of special interest to Gentiles, which Matthew, as a personal follower of Jesus, must have known. To Matthew, Jesus of Nazareth was the Messiah, typified in the Mosaic system and foretold by the prophets. Of *this* (and of all its bearings upon the national life and destiny) he would fain convince his compatriots by a simple review of those facts and aspects of the great Nazarene's life, which bore upon this important Jewish truth, including the pointed application to Him of numerous Messianic prophecies of the Old Testament. Mark, on the other hand, wrote especially for Gentiles, and therefore, while for the benefit of Gentiles, he stated facts, described places, and explained customs which Jews well knew, he omitted most of those points of peculiar interest to Jews, which had been recorded by Matthew, including

all Christ's longer discourses and everything connected with his early life. Luke, however, with his broader education and cosmopolitan sympathies, supplies a record which, in some respects, differs widely from those of Matthew and Mark, and yet combines many of the qualities of both. It is a record of facts, about equal in their significance to Jews and Gentiles; its stated purpose is to give information; it is the longest of the records; about half of it is matter not given by Matthew or Mark; it supplies the fullest account that we have of the opening and closing scenes of Christ's life; and its general tendency, coming after Matthew's picture of the Messiah and Mark's sketch of the Miracle-worker, is to broaden the view of the life and ministry of the Man Christ Jesus. John's supplementary statement presents the spiritual aspects of Christ's character and mission, and by so doing exhibits the nature, causes and growth of that Jewish hatred of Him that led to His crucifixion. With a deeper insight into the spirit of Christ's life than either of the others seem to have possessed, John places side by side the reasons why the Jews rejected a spiritual Messiah and the reasons why the human race as a whole should welcome Him Who came to "take away the sin of the world."

III. The four statements fit into each other, and constitute one biography. The unity of result here is no less remarkable than the variety of purpose. The four Gospels stand related to each other like spring, summer, autumn, and winter; or like treble, tenor, alto, and bass in music. A belated winter's day will occasionally loiter into the summer. Chromatic notes, seemingly discordant, are sometimes heard in the finest music. Objections to the Gospels come from opposite quarters. "They are too much alike," says one, "they suggest

collusion among the authors." "They are so unlike," says another, "they cannot be true accounts of the same events." The truth is that those whose prejudice against the New Testament is really directed against the supernatural element in its history are staggered alike by the manifest independence of the several Gospel historians, and by the remarkable coincidence and harmony of their several records. The objector to the Gospel records may fairly be challenged to point out in the whole range of biography four independent sketches of any great historic character so harmonious, both in statements of facts and in general effects. Some of the so-called "discrepancies" between the several records of the four evangelists, as read separately, disappear when those records are set side by side in parallel columns; others vanish in proportion as the numerous events of those records come to be placed in chronological succession. It is hoped that the blended arrangement of the four records presented in the text of this little book will be found to combine with the advantages of a Chronological Harmony of the Gospels, the additional feature of a continuous, four-

fold, but unified biography of the Son of God as Son of Man. But even this method of treating the Gospels may leave some questions regarding times and places in the history either unanswered or doubtful. Not only so, but it still remains as impossible as it would of course be undesirable to entirely conceal the idiosyncracies of the several writers. It therefore becomes necessary to briefly examine such questions of chronology and geography as remain, and such seeming difficulties as those idiosyncracies may have occasioned.

The scope of the following pages is thus limited almost exclusively to two points, namely, (1.) the reasons for the adopted order and position of events in the foregoing arrangement of the Gospel records (*i. e.* where there is any question as to this point); and (2.) explanations of apparent differences between the several records. Even these points must only be dealt with in outline, and with the utmost brevity, all minute discussion being left to the pages of Gospel Harmonies, Commentaries, Lives of Christ, and Bible Dictionaries. The object of the notes is to give the results, rather than the process, of investigation.

BRIEF NOTES, CHIEFLY CHRONOLOGICAL.

PART I.

CHAPTER 1. The first eleven verses are taken from the preface to John's Gospel (John 1. 1-14), where John identifies "the Word" with the Creator. It seemed fitting that John's grand opening statement it should be placed "in the beginning" of a record which was to describe how "the Word became flesh and dwelt among us."

Verses 12-14 (Luke 1. 1-4) present the

preface to Luke's Gospel; a statement which explains itself, and sufficiently indicates why it is placed next in order. Through the remainder of this Chapter and the whole of Chapter 2, the narrative of Luke proceeds without interruption.

CHAP. 2. Verse 23, p. 5. The birth of John the Baptist is now generally held to have taken place in April or May in the year 5 B. C.; that is, of course, in

the fifth year, not before the actual birth of Christ, but before the common A. D. reckoning begins.*

CHAP. 3. Luke's genealogy of Christ occupies verses 8-22; Matthew's genealogy takes up the remainder of the Chapter.

These two lists of the ancestors of Jesus have been for ages the occasion of controversies and theories, almost enough to entitle them to a place in Paul's (1. Tim. 1. 4.) category of "endless genealogies." According to one of the theories, which is well argued in Smith's Bible Dictionary, both the lists are intended to present Jesus as the reputed or legal son of Joseph; that of Matthew being the royal and that of Luke the private genealogy of the heir to the crown and throne of David. With this theory is connected the supposition that Mary and Joseph were first cousins.

Another and more widely accepted theory, is that Matthew gives Joseph's genealogy, and Luke that of Mary. This view makes Joseph the son-in-law and Jesus the grandson of Heli, who, according to the Talmud, was Mary's father. This includes Christ in the royal line of David in two ways: *legally* through Mary's marriage with Joseph; and *naturally*, through Mary herself being a member of the royal family. For a fuller discussion of this question, and of other points arising out of these genealogies, see Professor Riddle's new edition (hereinafter styled *Riddle's Robinson*) of Robinson's "Harmony of the Four Gospels in English," pp. 161-164.

CHAP. 4. The entire contents of this Chapter are supplied by Luke's Gospel.

* According to the common Christian mode of reckoning, all historic time is roughly divided into two eras, briefly styled "B. C." and "A. D." B. C. (Before Christ) is supposed to represent time before the birth of Christ; while A. D. (Anno Domini, or "the year of our Lord") is also supposed to refer to time since then. But the calculation of Dionisius Exiguus, upon which this method of reckoning was founded, placed the birth of Christ at least four years too late. Thus it comes to pass that the two eras, commonly styled B. C. and A. D., meet (B. C. closing, and A. D. commencing) at least four years after the birth of Christ.

There is no definite historic statement as to the date, month, or year, of the birth of Christ. The interest of the question has, however, secured for it an investigation alike comprehensive and minute. By comparing numerous statements made in the Gospels with each other, and with other statements made by Josephus (to which have been added certain astronomical calculations regarding the "star in the east") it is possible to arrive at an approximate conclusion. While it does not seem possible to definitely fix the day, or even the month, when the birth of Christ took place, the probabilities are strongly in favour of October or November in the year of Rome (A. U.) 749, or 5 B. C.

PART II.

This is the shortest division of the Gospel History, although it contains the main record of John the Baptist's ministry, and of his testimony to Christ, as well as of Christ's baptism, temptation and first miracle. John, having arrived at the age of thirty years (see Num. 4, 3, 35, 39, 43, 47) enters upon his wilderness ministry of the doctrine and baptism of repentance. The ministry of Christ, at the same age, commenced six months later, at the time of the baptism. It is not quite clear how long a time is covered by the remaining events of this chapter, including the forty days' temptation. Robinson and others have reckoned it at six months; Professor Riddle and some others at three. The question is not one of great importance.

CHAP. 7. The record of the baptism of Jesus is made up from the statements of Matthew, Mark and Luke, neither of whom alone gives a complete account. The only difference not of a supplemental character between the several accounts is as to the precise form of the message from heaven (verse 30), a difference between Mark and Luke's, "Thou art," and Matthew's, "This is."

CHAP. 8. Of the recorders of the Temptation, Mark states the *fact* with but few particulars. Matthew and Luke describe its form, and *threefold character*. Matthew and Luke differ as to the order of the second and third parts, Luke placing the temptation on the mountain before that on the pinnacle of the temple. The order of Matthew is followed in the text, being more defin-

itely stated as well as being the more natural order.

The differences between the several evangelists in the records blended together in Part II attest the independence of the several Gospels; but they affect nothing else, except perhaps some obsolete theory of verbal inspiration.

PART III.

Here the order of Robinson is followed generally (see note to Chap. 12, p. 23) though not entirely. In Chaps. 10-12 most of the history is supplied by John; Chaps. 13-15 contain the testimony of Matthew, Mark, and Luke almost equally.

CHAP. 11. With the statements of verses 17, 18, Robinson connects the fuller account of the occasion of John's imprisonment, supplied much later by Matthew and Mark. But in this work the order of Matthew, Mark, and Luke, though not strictly chronological, has been followed, rather than interrupt their complete history (see Chap. 35) of John's imprisonment and martyrdom.

CHAP. 13. In the record of the call of the four apostles (verses 19-36) the usual arrangement of harmonists is departed from. The records of Matthew and Mark are placed together first in verses 19-22; and Luke's statement follows (verses 23-36) as an independent account of something that took place later on the same day.

The view taken is that Peter and Andrew were called first, and James and John immediately afterwards; both couples responding at once to the call. The crowds that had already begun to follow Christ gathered around Him on the beach. "While the multitude pressed upon Him and heard the word of God," He got into a boat belonging to Peter and asked him to push "out a little from the land." "And He sat down and taught the multitudes out of the boat." When He had finished His discourse He told Peter to push out into deep water and let down the nets. This was done, and the result is described; one important part of that result being that the four young men were confirmed in their resolve to follow Him. This view seems more simple and natural than that which places the three accounts side by side, giving the pre-

ference in order to the record of Luke. Moreover, verses 25 and 30 do not create any new difficulty when it is remembered that Zebedee and certain hired servants remained with the boats when Peter and the others left them.

CHAP. 15. In the Gospels of Matthew, Mark, and Luke alike the call of Matthew (verses 25, 26) is immediately followed by accounts of a feast which he gave to Christ in his own house. According to Matthew's own record, however, the conversation at that feast (Matt. 9, 18) was interrupted by Jairus, whose daughter lay dying. As it becomes evident by a comparison of other connected events that the miracle upon Jairus' daughter occurred much later, the call of Matthew and the feast which he gave to Christ are separated, the latter being postponed to Part IV, Chapter 32.

PART IV.

CHAP. 16. The first verse of this Chapter suggests what was once a very difficult question, namely, whether the "feast" referred to was a Passover, or the feast of Purim; but thanks to the advance and thoroughness of New Testament criticism during the last fifty years, the question is now generally regarded as answered in favor of the Passover. And the answer practically fixes the length of Christ's ministry at about three years and a half. The question of the length of Christ's ministry is well presented in *Riddle's Robinson*, pp. 165-9.

CHAPS. 18-21. Verses 1-8 of Chapter 18 as arranged from the records of Matthew, Mark, and Luke indicate the probable order of the facts in connection with the ordination of the twelve apostles and the delivery of the Sermon on the Mount. It appears that in the evening preceding the ordination He went out on to an eminence to spend the night in prayer, taking with Him a number of His disciples. In the morn-

* The spot connected by tradition with this event, and called the Mount of Beatitudes, is a hill known as the Horns of Hatten, a few miles from Capernaum. The tradition is favoured by modern travellers, Stanley, Geikie and others describing the slopes and the "level place" as tallying with the Gospel records.

ing He set apart twelve of them to the double work of teaching and healing in His Name. After the commissioning "He came down with them and stood on a level place," some distance down the hill. There He met a great crowd of disciples and others, who brought sick folk and demoniacs to be cured. Then, as the multitude crowded close about Him, He ascended the slope far enough to be able to overlook them, and there He sat down to teach. His disciples gathered around. There and then was delivered the discourse known as the Sermon on the Mount. Fifty years ago it was held by Geswell, in his *Harmonia Evangelica*, and some others, that the sermon as given by Matthew was delivered much earlier, and that the shorter discourse recorded by Luke should be connected with this ordination of the twelve. The position of Geswell, however, has been almost entirely abandoned in favor of the view that the records of Luke and Matthew here refer to the same occasion, and report the same discourse, except that Luke omits those parts that had special application to the Jews. In the text (*ante*, pp. 36-43) Matthew's version is given entire, without interruption; that of Luke being placed in footnotes at pages 36, 37, 39, 43 for convenience of comparison.

CHAP. 22, Verse 13. "And Jesus said unto the centurion," that is not personally, but by the "messengers that were sent." "In Matthew the centurion seems to come in person to Jesus; in Luke he sends the elders of the Jews. This diversity is satisfactorily explained by the old law maxim: *Qui facit per alium, facit per se*, 'What one does by another, he does himself.' Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in John 4. 1, Jesus is said to baptize, when He did it by His disciples. In John 19. 1. and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10. 35 James and John come to Jesus with a certain request; in Matt. 22, 20 it is their mother who prefers the request."—*Riddle's Robinson*, p. 170.

CHAP. 23, Verse 5. "So shall the Son of Man be three days and three nights in the heart of the earth." This prediction is idiomatically expressed; another form of it is, "after three

days," and another, "on the third day." The last expression is accurate; the other two are idiomatic phrases, and mean the same. In the same way when Mark and Luke are speaking of something that took place after a week's interval (and the same week) Mark says (9. 2), "after six days;" while Luke's expression is (9. 28), "about eight days." Similarly the Welsh word for *week*, literally translated, is *eight nights*.

Luke's chronology seems irregular at this part of the history. At Verse 20 in Chap. 24 there is a leap from Luke 8. 3 to Luke 11. 14; thence to the end of the Chapter, Matt. 12, Mark 3, and Luke 11, proceed together. Afterwards, Matt. 12 and Luke 11 are in unison along Chap. 25 to the end of Verse 19, at which point another break occurs, while Matt. 12 and Mark 3 proceed side by side to the end of the Chapter. Luke's record of the same circumstance is only found by going back to Luke 8. 19-21.

CHAP. 26. Here we return to Luke 1. Luke's narrative now proceeds without interruption, from the first verse of Chap. 26 to Verse 3 of Chap. 29, inclusive. These chapters belong to a section of the history that is given by Luke alone. Roughly dividing Luke's Gospel into three parts, the middle section of the three (Chaps. 9. 51-18. 1) is made up almost entirely of matter not recorded by the other evangelists, except where there are fragmentary repetitions of discourses reported in other connections by the others. Whether this unique section of Luke's narrative be considered as a whole or piecemeal, it is not easy to judge with certainty of its precise chronological position or positions in the general history of Christ's life and work. Robinson's arrangement here has so far stood the test of 40 years' scrutiny, that Professor Riddle says (*Riddle's Robinson*, p. 171), "After renewed investigation we accept the order of Dr. Robinson."

CHAP. 27. One of the striking features of Christ's ministry is its numerous repetitions; compare Chapters 20 and 27, 34 and 46, 10 and 66, and many other instances that are more easily traced in the foregoing pages than in the separate Gospels.

CHAP. 29. The parallel arrangement of the first three Gospels is here resumed, and proceeds without any

chronological difficulty right on to verse 4 of Chap. 37; earlier portions of Luke's Gospel being interwoven with their chronological parallels in the other records. See second note on chap. 25, p. 187.

CHAP. 31. For note on verses 1-5, see remarks on Chap. 4c, below. There were, according to Matthew, two demoniacs, though Mark and Luke speak only of one. There is no necessary contradiction. Matthew's *two* would of course include the *one*, who may have attracted special attention to himself (and thus eclipsed the other) by his violence. The case is similar in this respect to that of the two blind men near Jericho. See footnote on p. 20; also the case of Salome and her two sons, p. 119.

CHAP. 32. There is no doubt or difficulty as to the chronology of this Chapter from verse 14 to the end; and the feast described in the preceding verses as given to Christ by Matthew, or Levi, is placed in its position here, because Matthew himself says that Jairus came with his request at the very time when the conversation at the feast was proceeding.

CHAP. 37. From verse 5 to the end of this Part the record is John's. See the last note on p. 75.

PART V.

The chronology of this Part is simple so far as verse 14 of Chap. 45, and the geography is sufficiently indicated in the text.

CHAP. 45. Verses 15-23 belong to John's record, and the remaining verses to that of Luke. The order differs from that of Robinson from verse 15 to the end of this Chapter, and also for the first 22 verses of Chap. 46. It is the order now generally favored, however, by those who hold, as did Robinson, that Christ did not return to Galilee after the feast of tabernacles. See *Riddle's Robinson*, pp. 173, 174.

CHAP. 46. There is some difference of opinion among harmonists regarding the incident (Luke 9. 57-62) related in verses 1-6. Its striking resemblance to what Matthew relates (Matt. 8. 18-22) at an earlier stage in the history (see Chap. 31, verses 1-5) suggests that both evangelists may be relating the same occurrence. There is much to commend such a view, and it is the view

generally held. The question then arises as to where the incident should be placed. Some, in view of the fact that Matthew's record is more chronological than that of Luke, place it in the earlier position; others, taking Luke's words, "And as they went in the way," to imply a proximate specification of time and place, prefer to connect it with this journey of Christ to the feast of tabernacles. It is of course possible (though, in view of the close similarity, it does not seem probable) that the incident recorded by Matthew may have been repeated at a later stage in the history, as related by Luke. As this view is taken by Greswell and some others, the repetition is given in the text.

Verses 23-30 (Luke 17. 11-19) are placed here in accordance with the view that Luke's order is not chronological, and that Christ did not return to Galilee after the feast of tabernacles.

PART VI.

The distribution of the history included in this Part is beset with difficulties, and has occasioned a variety of theories and opinions. It consists for the most part of matter given by Luke and John, some by Luke only, and some by John only. The records of Matthew and Mark afford but little clear and direct indication as to the chronology in either case; this has therefore to be gathered by a process of generalization covering a mass of circumstantial evidence. Had the first three Gospels contained, as the fourth does, a record of Christ's movements in relation to the public feasts which occurred during His ministry, many questions of chronology would have been simplified; as a matter of fact, however, John alone mentions the feasts (except that they all mention the last Passover), and John's chronology alone is clear and unquestioned throughout.

The question as to the order of those portions of Luke's Gospel included in Part VI is rendered specially intricate by the variety of opinion which has been brought to bear upon it. After a thorough examination of most of the views published upon the chronology and geography of the life of Christ during the last 30 years, Dr. Robinson's arrangement of this section is adhered to in the text of this work, with the excep-

tion mentioned hereafter. The reader is referred to the defense of that arrangement (together with an able summary of other theories) which appears in *Riddle's Robinson*, pp. 175-83. On page 179, referring to "the entire passage from Luke 13. 10 onward" to Luke 18. 14., Professor Riddle says, "Dr. Robinson's arrangement and his defense of it are left unaltered."

CHAP. 63. With reference to the two blind men, see footnote, p. 120. Here, as in the case of the demoniacs of Gadara, Matthew's two of course include the one mentioned by Luke, and specifically named (Bartimæus) by Mark. There is, apparently, a more serious difficulty in the fact that, while Matthew and Mark say that the miracle was wrought as Jesus was leaving Jericho, Luke seems to connect it with His approach to Jericho. Several explanations of the difficulty have been proposed, and in turn rejected. Professor Riddle says (*Riddle's Robinson*, p. 181), "The most probable solution is that Luke 18. 35 refers to the first approach to Jericho with which Luke, in a general way, connects the miracle; that Matthew and Mark tell more exactly that it occurred 'as they were going out on some excursion during the stay in the city; while Luke 19. 1. refers to the final passage through Jericho. This does least violence to the grammatical sense; for 'as he drew nigh' is less specific than the statements of Matthew and Mark." According to this view Luke records this miracle by anticipation, simply as part of the history of Christ's visit to Jericho, regardless of chronology.

CHAP. 64. Here Dr. Robinson's order is departed from, to the extent of introducing the Supper at Bethany, he having placed it in Part VII in connection with events that occurred some days later. The main reason for this change from the order of Matthew and Mark is that John, whose chronology is now regarded as the most accurate, puts it before the record of Christ's public entry into Jerusalem, which he says took place "on the morrow." As Professor Riddle remarks, when discussing this point, "There is no reason why John should have anticipated, but the two Synoptists might readily postpone mentioning the event 'until they required to account for Christ's betrayal.'"

PART VII.

With the single exception of the Supper at Bethany, already noted, Dr. Robinson's own order is followed throughout this Part.

CHAP. 66. Here Professor Riddle has changed Robinson's order, placing the matter given in verses 3-6 after the account of the cleansing of the temple, which occurred on the next day after the public entry. His reason for this change is that, according to Mark, Christ "seems to have simply entered and looked about the temple" after His ovation in the streets, and then to have left for Bethany without doing any works. There is, however, a difficulty in the way of accepting this view. Matthew relates, in connection with Christ's healing of the blind and lame in the temple, that "when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were moved with indignation." Professor Riddle's position assumes that the children's cries of welcome to Christ were repeated on the second day. Of this there is no evidence, and in view of the bitter jealousy of Him which then prevailed in the minds of the ecclesiastical rulers, it seems improbable. A spontaneous exhibition of popular feeling in the streets, such as that which accompanied His entry into Jerusalem, they could not prevent; nor would it have been expedient for them to have suddenly checked it when it even surged about Him into the temple; but there seems to be no reason why they should not have been able to prevent a repetition of the display by children in the temple the next day. On this point therefore, Robinson's original order, which is adhered to in the text, seems preferable.

PART VIII.

At the division between Parts VII and VIII there is a slight departure from Robinson's method, he having included in Part VII the account of the Preparation for the Passover. As, however, the Preparation, including the putting away of leaven and the killing of the paschal lamb, belonged to the Passover ceremonies, he account of it is included in Part VIII (Chapter 71, verses 1-9) in the text.

CHAPS. 78, 79. The account of the institution of the Lord's Supper is put before the warnings to Peter, or some twelve verses earlier than in Robinson's original arrangement, and thus more nearly agrees with the order of Matthew, Mark and Luke, which Robinson had reversed at this point on insufficient grounds. Professor Riddle has also made a similar change in Robinson's Harmony, by transposing Sections 133, 137.

CHAP. 83. In verses 27, 28, Matthew's order is transposed on account of a change in the text of the Revised Version. The words, "*do that for which thou art come,*" are of course more likely to have been uttered *before* than *after* the act of betrayal. The scene of a moment is that presented in these verses. Judas steps forward, and is about to bestow the traitorous kiss—Jesus interrupts with the reproachful question, "*Betrayest thou the Son of Man with a kiss?*"—at this Judas wavers; Christ then adds, "*do that for which thou art come*"—and Judas completes the betrayal.

CHAPS. 84, 85. The accounts of the examinations of Jesus before the Jewish rulers are somewhat intricate. There is much diversity of opinion regarding the order here. The view upon which the text of these Chapters is arranged is that there was no examination, or none that is recorded, before Annas; that the one before the Sanhedrim extended through the night, except as it may have been suspended (once or more) while witnesses were being got together; that perhaps there was a short recess towards morning, followed by a general muster of the Sanhedrim "as soon as it was day." It is difficult to believe that John (8. 15-21) means Annas when he speaks of "the high priest;" and if, as some hold, Annas and Caiaphas were in the same house, where was the need that Annas should send Christ "bound" to Caiaphas? Peter's denials are to be understood as having taken place during the night trial of Christ.

CHAP. 85. In verse 25 it is stated of the accusers of Christ that "they entered not into the Prætorium that they might not be defiled, but might eat the pasover." As this was the day after the paschal supper some have failed to reconcile this statement of John with

the records of the other Gospels, but it is not necessary to limit the term "pasover" to the opening supper of a festival that was to extend over a week. To have entered the Prætorium would have disqualified them for the observance of the remainder of the festival.

CHAP. 87. Some harmonists place the suicide of Judas, according to Matthew's order, immediately after the Sanhedrim's determination to hand Christ over to Pilate; and of course it is possible that the remorse of an aroused conscience may have driven him to desperation at this point. His language however, (Verse 1) seems to imply that the sentence of death had been passed, and this (see Chapter 85. Verse 9) the Sanhedrim could not pronounce. Other harmonists, with Robinson, put the suicide of the traitor after Pilate's final sentence, which is unnecessarily late. It appears that Pilate gave sentence twice. After the first occasion Christ was scourged, arrayed in mock-royal robes, and exposed to other indignities at the hands of the soldiery. Then Pilate's sense of justice, stimulated probably by some fresh incident in the eventful drama being enacted around him, prompted a further attempt to release this strange prisoner in whom he could "find no crime." What was that incident? May it not have been the suicide of Judas? Such an event, coming after the warning dream of Pilate's wife, could not fail to produce a powerful impression upon his mind. As there seems no reason why the suicide of Judas should not come next after Pilate's first sentence, it has been so arranged (Verses 1-9) in the text.

In V. 23 (also 15 and 22 of Chap. 90) "the Preparation" referred to is the preparation for the Sabbath—the Passover Sabbath—not for the paschal supper, which had already taken place. The expression is John's, who is not very minute in his account of the Passover. He is writing, be it remembered, long after the fall of Jerusalem and the destruction of the temple had resulted in the virtual collapse of the Mosaic system. His mind, in his old age, has become a sort of palimpsest, on which the dull ritual of Judaism is fading behind the fuller life and more vivid scenes of the new dispensation. John's phrase, "about the sixth hour," in this

same verse, should probably be interpreted in the light of Mark's more exact expression ("And it was the third hour") in verse 13 of the next Chapter.

CHAP. 8). In verse 22 "a hyssop reed" is mentioned. Matthew and Mark speak of a *reed*, and John says it was *hyssop*. The inference is clear that it was upon a reed or stalk of hyssop that the "sponge full of vinegar" was lifted to the lips of Jesus; hence the expression "hyssop reed."

PART IX.

CHAP. 90. In arranging the order of events here, clear specifications of time are followed. What occurred "late on the Sabbath" (Verse 1) of course precedes what happened "when the Sabbath was past" (Verse 2). As at Verse 3 the stone is assumed to be still at "the door of the tomb," while at Verse 7 it has been removed, Verses 4-6 state the cause of its removal. In like manner it would seem that a visit to the tomb, which takes place "early" in the morning, while it is "yet dark," should take precedence of a visit which occurs at sun-rise. Moreover, as long as the last twelve Verses of Mark's Gospel remain in the canon it is impossible to ignore or satisfactorily to explain away the plain statement that Christ, after

His resurrection, "appeared first to Mary Magdalene."

CHAP. 92. In Verse 1 the two expressions, "at early dawn" and "when the sun was risen," appear inconsistent. The former belongs to Luke's account, and the latter to that of Mark. According to the view of some, Luke's expression may mark the time of starting, and Mark's, that of arrival at the tomb. In any case, the apparent inconsistency between the two vanishes when we note that Mark combines the expression "very early" with his own phrase, "when the sun was risen." There are no further difficulties requiring comment, the difficult point of this Part being practically confined to the scenes of Easter morning. The order of those scenes as presented in the text differs in various degrees from the theories of Robinson, Andrews, Greswell, and most other harmonists. To some it may appear that the text of Chapters 91, 92 unties a troublesome knot with a knife; it is hoped that to others it may afford a satisfactory clue to an old puzzle. In any case, the order of the statements contained in the Chapters is deliberately and hopefully adopted in full view of most of the theories extant regarding the scenes of the resurrection morning.

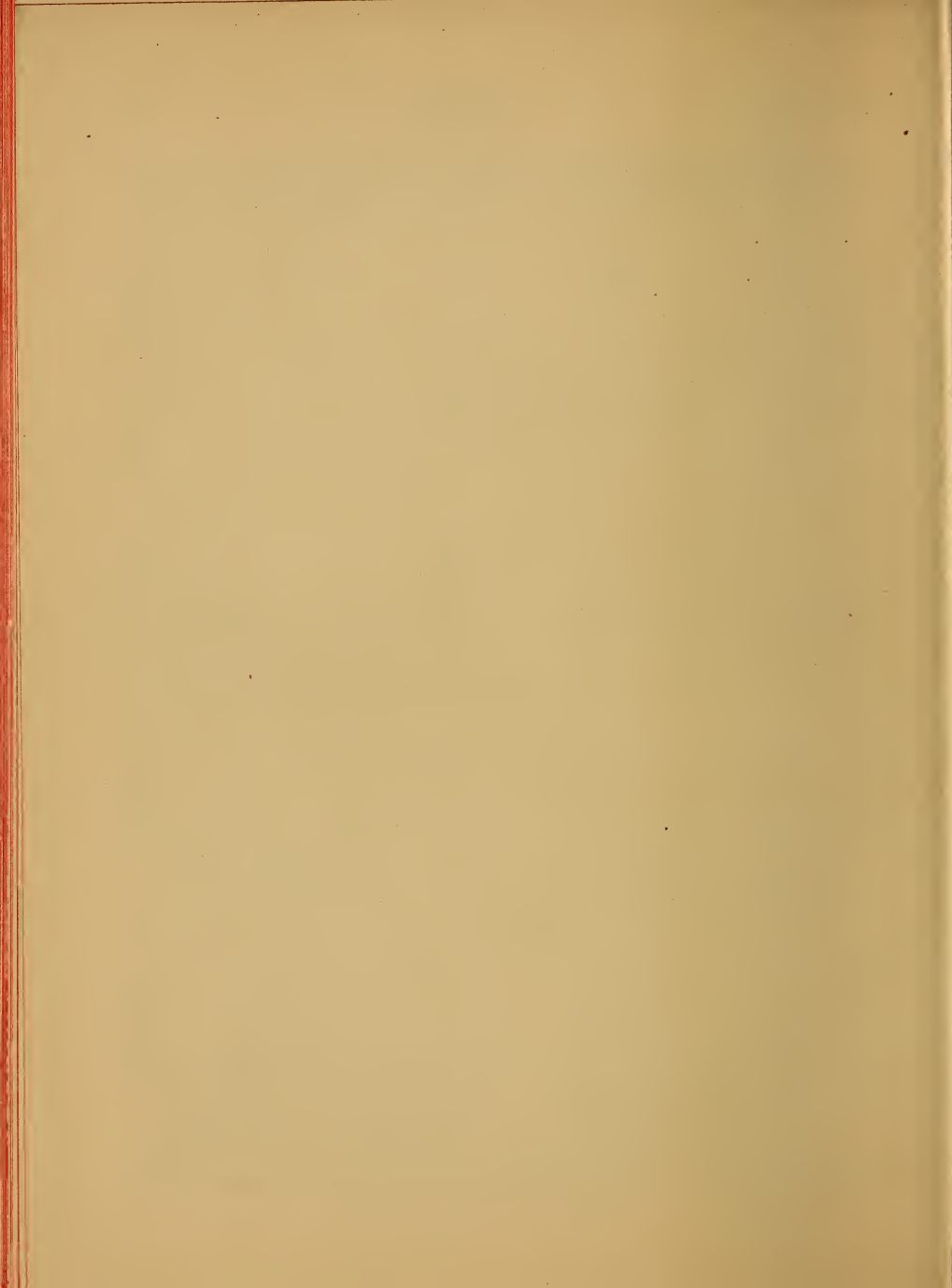
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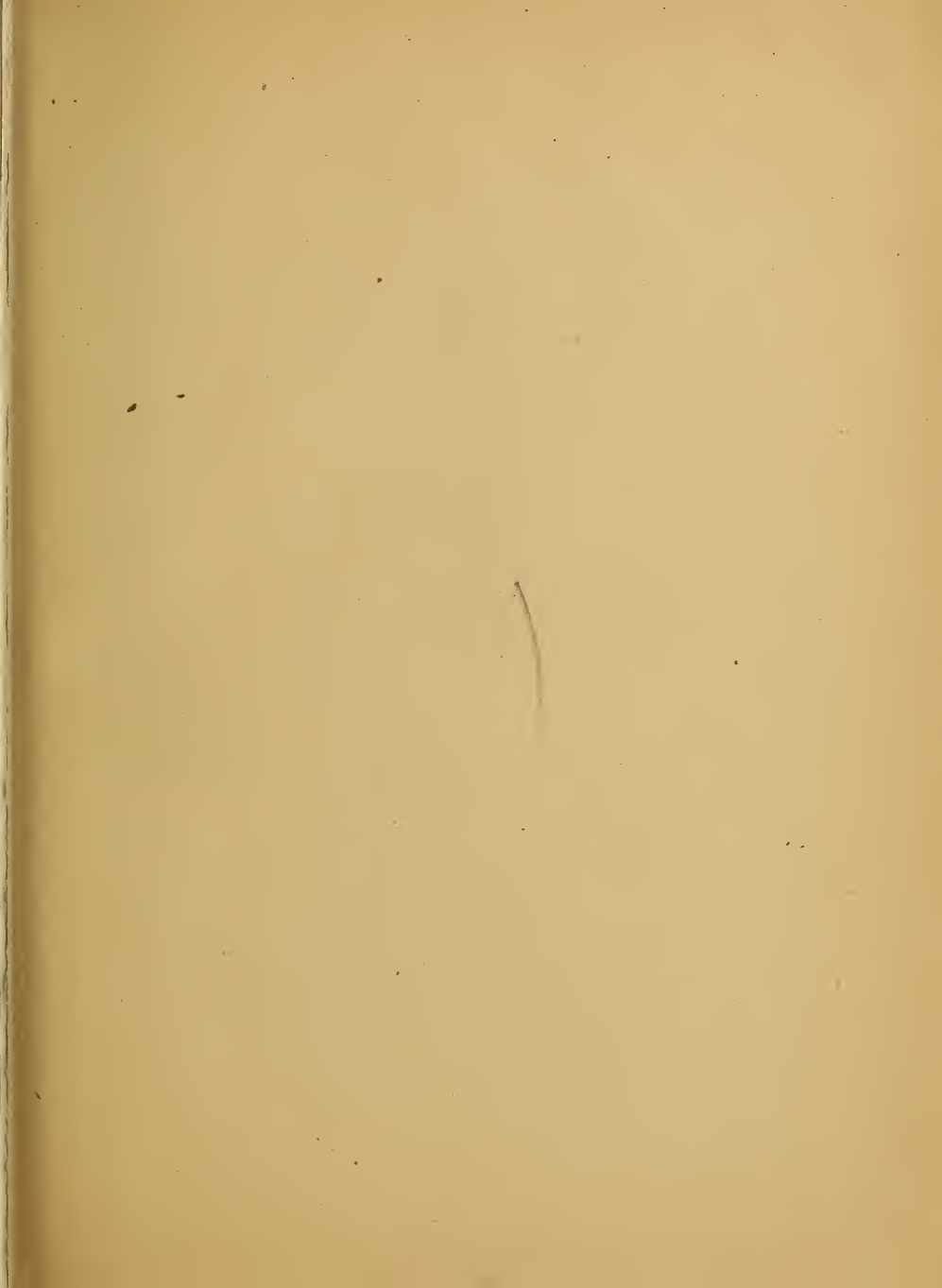
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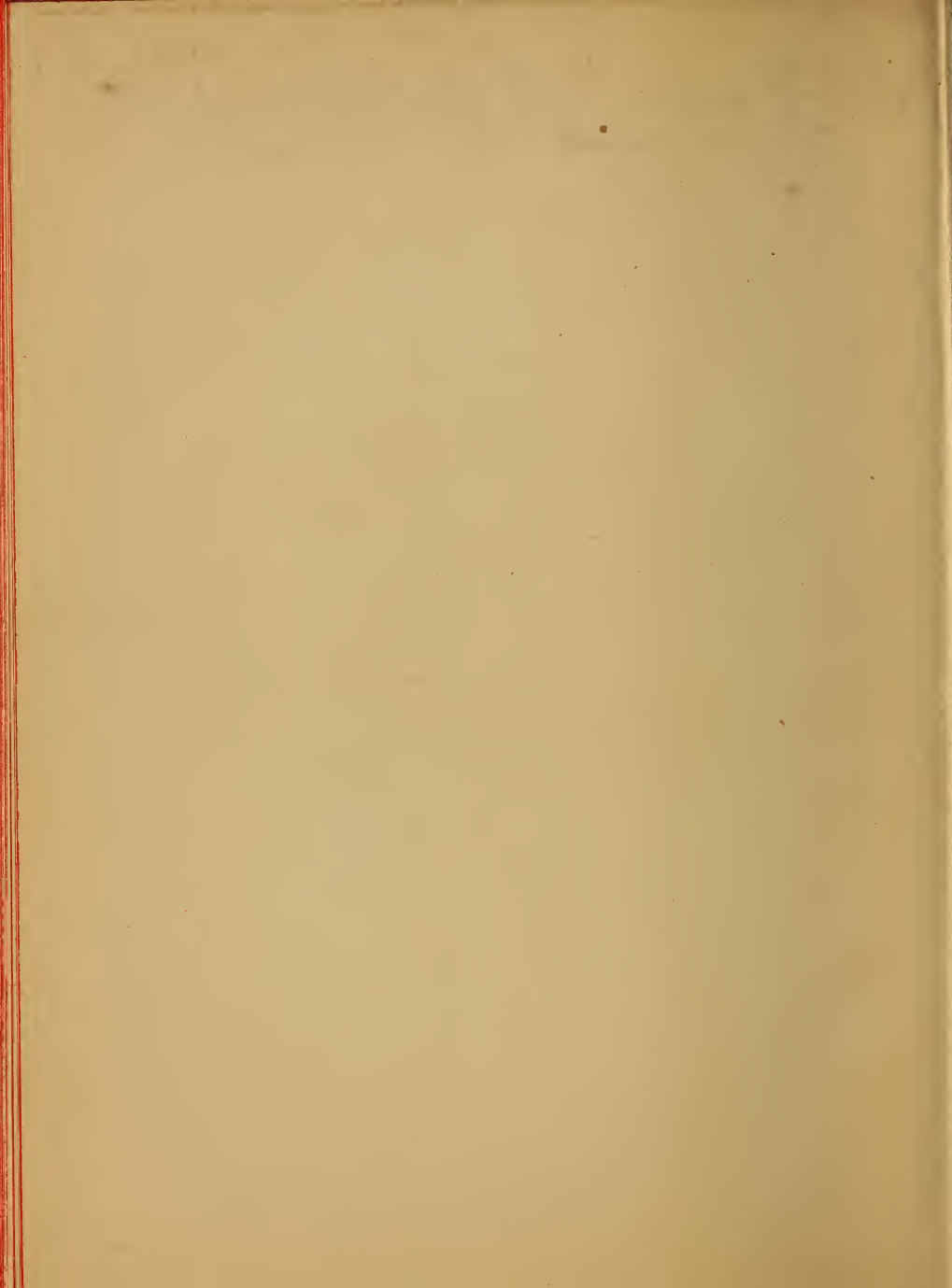
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